

THE TIME AT HAND:

ADVENT SOURCE COLLECTION

General Conference of Seventh-Day Adventists

WASHINGTON, D. C.

358

EVIDENCES

THAT THE

Coming of our Lord Jesus Christ

WILL OCCUR

THE PRESENT YEAR,

1867.

“BEHOLD, I COME QUICKLY.”—JESUS.

By S. S. Brewster

NEWARK, NEW JERSEY:

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1867.

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ADVENTIST

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The thousand three hundred five and thirty Days.

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand :) for then shall be great tribulation." Matt. 24 : 15, 21.

"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days."—Dan. 11 : 31, 33.

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened there should no flesh be saved, but for the elects sake those days shall be shortened." Matt. 24 : 21, 22.

"In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Mark 13 : 24

Sun darkened
May 19, 1780.

The Great Tribulation.

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|---|------|
| (1. The Abomination that maketh desolate (Dan. 12 : 11), | 1260 |
| (2. The Book sealed till the Time of the End (Dan. 12 : 4), | 1260 |
| (3. The Witnesses in Sackcloth (Rev. 11 : 3), | 1260 |
| (4. The Horn Making War (Dan. 7 : 21, 25), | 1260 |
| (5. The Holy City trodden under foot (Rev. 11 : 2), | 1260 |
| (6. The Woman in the Wilderness (Rev. 12 : 6, 14), | 1260 |
| (7. The Leopard Beast making War (13 : 5, 7), | 1260 |

1290 YEARS. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." Dan. 12 : 12, 13.

1335 YEARS. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days, but go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

A. D. 1867. THE ABOMINATION OF DESOLATION SET UP.

Days shortened
30 years.

A. D. 1892.
Time of the End, extending
from 1792 to 1892,
A period of 75 years.

PREFACE.

IN sending out this pamphlet, we believe we are giving the last and MOST IMPORTANT TRUTH that has ever been submitted to the world for its consideration. To careful observers the signs of the times have spoken of some great event at hand. The disturbed state of the nations, and the great revolutionary spirit of the age, carry with them the conviction, that we are on the eve of the grand political earthquake that will shake this sin-cursed earth from center to circumference. What has distinguished Adventists, as a religious sect, is the fact that they have believed that the time of the second advent, being revealed, would be understood by the Church prior to that event, else the Revelation would fail to accomplish the object for which it was given, namely, to "show unto his servants the things which must shortly come to pass." We have the promise that "the wise SHALL UNDERSTAND," which will certainly be fulfilled. We send out these pages for the consideration of the Church, hoping they will read and carefully consider in a manner commensurate with the solemn importance of the subject. The book of Revelation, hitherto almost unintelligible, is at last, we believe, correctly understood, and from its pages shines the clear light of prophecy. Our past arguments were almost wholly drawn from Daniel, therefore defective. The Revelation being the last and greatest prophecy given to the Church, carries with it the undeniable fact that all previous prophecy was insufficient, and, therefore, it follows as a necessity, that the truth could not be obtained without thoroughly consulting this greatest of prophetic oracles. Our object has been to treat these subjects in such a manner as to enable a child to understand them, and we believe that, to all inquiring minds, an honest perusal will be followed by a firm conviction of the correctness of our position. Such unmistakable fulfillments of prophecy as are furnished from the page of history, we think, can not fail to convince an unprejudiced mind of the fact that the coming of our blessed Lord, at most, is but a few months distant. This will be glad tidings to the lonely pilgrims' heart, who are still "looking for that blessed hope," and are longing for that day that

shall witness their transition from these scenes of sorrow and sadness, to the immortal joys of the kingdom of Christ. That 1867 is the end of prophetic time has been, and is the opinion of many of the learned as well as the humble ones of earth. Dr. Cumming, Elliot, Mede, Cunningham, Bickersteth, Irving, Cooper, Scott, and a host of others, have declared, with one voice, this solemn fact. We exhort all not to lay this pamphlet aside without a careful perusal of its contents. Read and circulate!

To those who are, as yet strangers to this hope, we trust a perusal of these pages will beget a desire to be partakers, with us, of such ineffable glory so soon to be revealed, and result in the realization of that desire through immediate "repentance toward God and faith in our Lord Jesus Christ."

THE HERALD OF THE BRIDEGROOM AND MORNING WATCH,


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ELDER S. S. BREWER, EDITOR.

This Paper is devoted to the consideration of the prophecies mainly relating to the second personal appearing of our Lord Jesus Christ,—showing that it will take place this year, 1867. This paper should be taken by every one who feels an interest in this glorious subject, as additional evidences will be presented from time to time, in confirmation of the truths contained in this pamphlet; and also as a medium through which the Church scattered abroad may communicate with each other, and thus comfort and exhort one another to faithfulness and diligence in view of the coming of the Lord.

TERMS:—*At the rate of* \$2,00 per year. Single copies, 5 cents. To the poor, free.

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CHAPTER I.

THE TIME TO BE UNDERSTOOD.

“But of that day and that hour knoweth no man; no, not the angels which are in heaven; neither the Son, but the Father.” Mark 13: 32.

This is probably one of the most familiar texts, with the great mass of the people extant, and is used by them, to great advantage (as they suppose), to refute any arguments that are presented to show the close proximity of “that day” of which the Savior speaks; and it is immaterial how strong the evidence may be, or how unmistakable the signs may appear, this text is considered sufficient proof of the utter impossibility of knowing anything about the time of our Savior’s return.

Before attempting to disprove these conclusions, let us notice the reading of the text: “But of that day and that hour *knoweth no man*.” Mark this, for we sometimes hear it quoted thus: “Of that day and hour *no man shall know*;” but it does not read so; and if it did, let us see how many parties would thereby be prohibited from knowing. There are three: Man, the Angels, and the Son of God himself. And who will take the position that Christ will not know the day or hour in which he will come, before it arrives? Yet one is as plainly prohibited as the other. The Savior was consistent in all his sayings, and his words are in exact harmony with each other; therefore, He would not have taught the impossibility of understanding the “times and seasons,” and, in the same chapter, directed our minds to TIME, and shown the danger of our being ignorant of His approach:

“But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand).” Verse 14.

If we consult Daniel, upon this subject, he informs us that “from the time” this “abomination of desolation” stands up, to the time when he is to “stand in” his “lot” (by a resurrection), there should be 1335 days. (It should always be

borne in mind by the reader that days in prophecy signify years. See Ezek. 4 : 6). Here the Lord directs our minds to the subject of TIME, and commands us to understand it, which, it is said, our text prohibits us from doing. The Savior then speaks of the different signs which were to precede his advent, among which are the darkening of the sun and moon, the falling of the stars, &c., and then says :

"Now learn a parable of the fig tree : when her branch is yet tender, and putteth forth leaves, ye *know* that summer is near : so ye, in like manner, when ye shall see these things come to pass, know that it is nigh, even at the door." Verse 28.

Question : If it was not necessary for us to know that it was nigh, why were these signs given with the command (to those witnessing them) to *know* ? Matt. xxiv : 36, is a parallel passage with our text :

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

"But as the days of Noah were, so shall also the days of the Son of Man be. For, as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and *knew not* until the flood came and took them all away. So shall also the coming of the Son of Man be." Verse 37.

It is an old saying, that "to be forewarned is to be forearmed;" and thus it proved in Noah's case. Noah was a preacher of righteousness, but his salvation depended upon his building the ark agreeably to divine direction.

What was it that the antediluvians "*knew not*?" They knew not of the approaching flood, nor of the *time* of its occurrence, consequently built no ark, "the flood came," and they, being unprepared, were "swept away" by it. "So shall also the coming of the Son of Man be." Reasoning from analogy, we see that as Noah and the antediluvians are set forth as the representatives of the two corresponding classes at the time of the advent, we are constrained to believe that the church, who are "alive and remain" at the coming of the Lord, will understand as definitely the time of that event as Noah and his family did the time of the flood.

"But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." Matt. 24 : 43.

Does not this verse teach that, as the good man did not know he did not watch, and consequently his house was broken up? and the Savior says, "Therefore, be ye also ready." It is useless to say that this watching consists in being always

in an expectant position; for we have no right to expect the Savior until we see the signs that were to precede his coming.

Verse 45 and onward: "Who, then, is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord, when he cometh, shall find so doing. * * But, and if that evil servant shall say in his heart, My Lord delayeth his coming, * * the Lord of that servant shall come in a DAY when he looketh not for him, and in an hour that he is not aware of."

Here are *two classes* of servants brought to view, delivering *opposite* messages: and we know what that of the evil servant was—"My Lord delayeth his coming;" but the good servant was giving the household "meat in due season." Due season for what? For the *advent*, we answer; for, as the evil servant was saying, "My Lord delayeth his coming," so the good servant *must* have been saying, "My Lord *is* coming," and had time connected with his preaching also: for, it is impossible to have a delay or tarry without definite time. Thus we see that the Lord came upon the evil servant in an hour that he "was not aware of." Why? Because he said, "My Lord delayeth." Now, what was true of the evil servant could not possibly be true of the good servant; therefore, the Lord would not come upon the good servant unawares. This must be apparent to every one.

"But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety, then sudden destruction cometh upon them, * * and they shall not escape. But ye, brethren, ARE NOT IN darkness that that day should overtake you as a thief. Ye are all the children of the LIGHT, and the children of the day; we are not of the night, nor of darkness." 1 Thes. v: 1-5.

Here we see that the day of the Lord is to come upon a certain class as a thief, and that it is upon those who say "peace and safety" that "sudden destruction" cometh.

Please mark this, for if this fact was more fully recognized by those who place our text between them and that knowledge, regarding prophecy, which alone can render them "the children of the light," there would be less of that readiness to shut the eye to the increasing light, crying, "No man knoweth the day or the hour."

"But ye, brethren, are not in darkness, that that day should overtake you as a thief;" for, while it should come upon the world "as a snare," and its awful consequences

overwhelm them, the Church of God is to occupy a far different position: they are not to be in darkness upon a subject of such magnitude, but are to stand with their "loins girt about with truth, like unto men that wait for their Lord." The "children of the night" are the only ones upon whom the Lord comes unawares; and this is in harmony with the declaration of the angel:

"Many shall be purified and made white, and tried; but the wicked shall do wickedly, and *none of the wicked shall understand*; BUT THE WISE SHALL UNDERSTAND,"—[in the time of the end]. Dan. xii: 10.

Understand what? The oath of the angel, regarding the time, in answer to the question: "How long shall it be to the end of these wonders?" which is the resurrection. (Dan. xii: 7, 8). Daniel was then informed that the words were "closed up and sealed till the time of the end." Thus it is seen that this truth was reserved from all generations *except the last one*. Therefore, if it is not understood by them no one will be benefited, and the prophecy would be useless. But the fact that the time is attested to by the solemn oath of the angel, coupled with the declaration that "*the wise shall understand*," reveals the fact that this truth, kept concealed from all others, should be of the utmost importance to the generation for whom it was reserved; and that even "the wise" would need its sanctifying power in order to be purified and made white."

They that were to understand are called *wise* before they understand, thus showing that it is the church: for the "fear of the Lord is the beginning of wisdom."

"If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. iii: 3.

If a want of watchfulness should be the cause, and the Savior's coming as a thief the effect of that cause—and as an opposite cause will surely produce an opposite effect—let us reverse the sentiments and it will read as follows: "If, therefore, thou *shalt watch*, I will *not* come on thee as a thief, but thou *shalt* KNOW what hour I will come upon thee."

"Surely the Lord God will do nothing, but he revealeth his secret unto His servants the prophets." Amos iii: 7.

"The secret of the Lord is with them that fear him." Ps. xxv: 14.

These are plain declarations that the Lord will bring no judgments, of whatever magnitude, upon the earth, without first warning its inhabitants; much less will He bring them

into the scenes of the final reckoning day without giving a timely warning of its approach. Men are not necessarily "in darkness that that day should overtake them as a thief," but are "willingly ignorant," having blinded their eyes to the sure word of prophecy. We are told that Noah was a preacher of righteousness, and, as such, he must have warned the antediluvians of the approaching deluge; in fact, the building of the ark was a powerful sermon of itself, "by the which he condemned the world, and became heir of the righteousness which is by faith." (Heb. xi: 7). But his admonition fell upon their ears like dew drops upon the blades of grass, soon to be forgotten; for we read that they "knew not until the day that Noah entered into the ark." Rain was unknown previous to the flood; therefore, the antediluvians would not believe that a flood of waters was coming upon them, although the message came from God. So, likewise, this generation, while it has been warned by the prophetic word—by the darkening of the sun and moon, the falling of the stars, and by unmistakable signs in the religious, natural and political elements—of the close proximity of "the great day of God Almighty," is still scoffing and saying:

"Where is the promise of His (Christ's) coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. ii: 3, 4.

It is said the world is yet in its infancy; if so, it must have been *extremely* young when God drowned it with a flood. And if, with all its blasphemy, carnage and sorrow, it is but an infant, we ask, with reverence, "what will it be in its *old age*?" Oh, worldling, how can you sleep while you are treading upon the brink of eternal ruin.

But to return. It will be seen that the numerous passages we have produced from the inspired volume, are all found to be in conflict with our text, *if* it is to be understood to teach (as it is said it does) the impossibility of understanding "the times and seasons." We shall now proceed, by the help of the Lord, to harmonize these seeming conflictions, and give what we believe to be a scriptural, and therefore, a correct exposition of it:

"Of that day and that hour knoweth no man, no, not the angels in heaven; neither the Son, but the Father."

This language was uttered over 1800 years ago, and was spoken in the present tense. The Savior declared that he did not know, and that there was but one that did at that

time—his Father. Christ had not yet ascended to his Father; and as the Father was the only one possessing that knowledge, it became as necessary that He (Christ) should “go to the Father,” in order to receive that knowledge, as it was that He should “go away” that the “comforter” might be given. The Savior says:

“If I go not away the comforter will not come unto you; but if I depart, I will send Him unto you.” John xvi: 7.

How was that to be effected? Hark!

“For I will *pray the Father*, and He shall give you another comforter.” John xiv: 16.

This brings us to notice ONE of the offices of that comforter:

“I have yet MANY THINGS to say unto you, but ye cannot bear them now. Howbeit, when He, the spirit of truth is come, He will GUIDE YOU INTO ALL TRUTH: for He shall not speak of himself; but whatsoever he shall hear, that shall He speak; and He will SHOW YOU THINGS TO COME. He shall glorify me: for He shall receive of mine, and shall SHOW IT UNTO YOU. All things that the Father hath are *mine*; therefore, said I, that He shall take of MINE and shall SHOW IT UNTO YOU.” John xvii: 12-15.

Here it is positively stated that “all things that the Father hath” are Christ’s; consequently, the Savior must necessarily come into possession of the knowledge, concerning the “day and hour,” on his ascension to heaven; and, as the Holy Spirit was to “receive of” Christ’s and show it unto the disciples, and show them “ALL THINGS,” they must, of course, come into possession of the knowledge concerning the “times and seasons.”

The Savior tells them plainly, that He had “yet *many things* to say unto” them, but they could not “bear [understand] them” at that time, but comforts them with the assurance that they should not only have a teacher that should “bring to mind whatsoever things” He HAD spoken unto them but should endow them “with power from on high,” and “show” them “THINGS TO COME.” This is in perfect harmony with Act i: 6-8, where this question was propounded to Jesus:

“Wilt thou at this time restore the kingdom to Israel? And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power; but ye shall receive power after that the Holy Ghost is come upon you.”

We see here the reason why the Savior knew not the “day or the hour.” Now, if Christ *had known it*, He would have

revealed it to his disciples, for he says (John xv: 15), "I have called you friends; for *all things* that I have heard of my Father, I have made known unto you;" plainly showing that he had *not yet* received a revelation of time.

Now, if he kept no knowledge from his disciples when on earth, it is not to be supposed that he acted on a different principle after His ascension; and that He does not, is evident from His language:

"He, the spirit of truth, shall *take of mine* and show it unto you," and "show you THINGS TO COME."

To what extent will this knowledge be given?

"ALL THINGS that the Father hath are MINE; therefore, said I, that He shall take of MINE and show it unto you."

Thus the Holy Ghost was to come into possession of "all things that the Father hath:" and "whatsoever He shall *hear* that shall He SPEAK."

The disciples were anxious to know if Christ would, at that time, "restore the kingdom to Israel." They were in doubt about it, for He had told them He was going away, which they did not seem to fully comprehend. The Savior does not answer their inquiry directly, gives His reason, and then applies the same comforting promise, in different language, which we have quoted from John, namely, that, through the influence of the Holy Ghost, they should "receive *power*;" and this power embraces the knowledge they desired of Him, from the fact that it was promised in answer to their question regarding time.

A difficulty may arise in the minds of some that, as the word "power," in Acts i: 8, is translated from the Greek word *dunamin*, it merely signifies *energy* to perform what Jesus said they should, namely, to be witnesses unto Him, &c; not *energy* to comprehend times and seasons. But by a reference to Liddell & Scott's Greek and English Lexicon, it will be seen that the word, *dunamin*, means "in general *power, force, ability*; especially *force of MIND, power, ability*," and consequently KNOWLEDGE, for it is simply impossible to confer force of mind, power, ability, upon an individual, without conferring knowledge; and this is further shown, from the fact, that this "power, force of mind," &c., was to be received through the agency of the Holy Ghost, which, when it should be given, should speak "whatsoever he shall hear," guide them "into all truth," and "show them things to come." Thus we see that the same knowledge that the

Father put in his own power (*Exousia*) was to be given through the Holy Spirit. The word *Exousia* (translated *power*, in the 7th verse, according to Liddell & Scott, signifies *power, means, authority*. Here we see *two distinct words* translated *power*; one meaning "power, means, authority," the other, "force of mind, power, ability." It would seem from this, that the true meaning of this text is this: "It is not for you to know the times and seasons which the Father hath put in His own power, (*Exousia*) now, but ye shall receive *wisdom or knowledge* (*dunamin*), after that the Holy Spirit is come upon you," or through "the *power* of the Holy Spirit *coming upon you*," as it reads in the margin. Thus it is shown that Acts i: 7-8, instead of being *opposed to*, is *conclusive evidence in favor of*, an understanding of the "times and seasons." To further prove that the power here spoken of was to be a prophetic power, listen to Peter, while he quotes from Joel:

"This is that which was spoken by the prophet Joel; and it shall come to pass, in the last days, saith God, I will pour out of *my spirit* upon all flesh: and your sons and your daughters shall *prophecy*: * * * * and on my servants, and on my handmaidens, I will pour out in those days of my spirit; and *THEY SHALL PROPHECY*: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts ii: 16-20.

Thus it is seen that *prophetic power* was to be given, and, in connection with the signs, was to be "like unto a lamp that shineth in a dark place until the day dawn." 2 Pet. i: 19. Do not understand us to say that a knowledge of the *literal day and hour* was given on the day of Pentecost, for if it had, it would not have been in harmony with the declaration of the angel to Daniel:

"Shut up the words and seal the book, even to the *TIME OF THE END*: many shall run to and fro, and *KNOWLEDGE* shall be *increased*." Dan. xii: 4.

Neither could it have been "as it was in the days of Noah;" he knew the *YEAR* one hundred and twenty years in advance, but was ignorant of the *DAY* until *one week* previous, when that also was revealed to him. "The day" or "the hour," in the Scriptures, are not generally to be understood literally; for instance, "*now is the day* of salvation"—which includes the whole gospel dispensation; "*mine hour* is not yet come," which signifies "my time," &c. Sufficient prophetic power was given to the apostles to enable them to look down through

centuries, and speak with accuracy of events transpiring before OUR eyes. Thus we hear Paul speaking of the "falling away" (apostacy), and the "man of sin" that should be revealed before the Lord came (see 2d Thes. ii: 3); also, of a class who were to "*see the day approaching* (Heb. x: 25), which could not have been the generation *then* living, but must refer to the one living "in the time of the end" (a period of 75 years, according to expositors), after the sun and moon were darkened, during which period the seals were to be removed from Daniel's prophecy and knowledge be increased.

The Savior's words are also in harmony with this; for after speaking of the signs in the sun and moon, &c., He says (Mark xiii: 30): "Verily, I say unto you, that this generation [the one witnessing these signs] shall not pass till *all* these things be *done*,"—including His second coming, which is still future.

The truths of the prophetic word have been unfolded to the church by the agency of the Holy Spirit, in installments, as it became "due" to her; and always at the proper time, and adapted to the circumstances in which she was placed.

The dispensational truth of Noah's day would have been of no value to Lot, and *vice versa*. Thus the truth peculiarly adapted to the wants of the church in the last generation, was wisely hid from all preceding ones, to become the "*meat in due season*," which the "faithful and wise servant" should be feeding to the "household of faith" just prior to the advent of our blessed Lord.

We have seen that prophetic power *was to be*, and *was*, given on the day of Pentecost, which could not have been imparted had Christ remained on the earth. But this was not all; it would seem that Divine Wisdom did not consider this enough. We see another effect of the Savior's ascension, in unfolding the mysteries of the future, in a *direct revelation* which He received from His Father, which is a revelation of the *events* and *the time* connected with those events, from that period on to the second advent, and beyond it. Did Christ withhold it from the church? Oh, no! that would be unlike the blessed Savior, to leave His church in utter darkness concerning the trials through which she was to pass and the duration of them. Hark!

"The revelation of Jesus Christ, which God gave unto Him, to SHOW unto His servants THINGS which must SHORTLY COME TO PASS; and He sent and signified it by His angel unto his

servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that He saw. Blessed is he that readeth, and they that hear the words of this prophecy, and *keep* those things which are written therein, for THE TIME is at hand." Rev. 1: 1-3.

The Savior not only communicates with His servants by the whisperings of His Spirit, but He has also sent a *letter*, containing the most valuable information, the seal of which was not to remain unbroken, for we read thus:

"SEAL NOT the sayings of the prophecy of this book, for the time is at hand." Rev. xxii: 10.

Therefore we are not only privileged to read it, but a blessing is pronounced on such and *such only* as do.

The revelation was given in symbolic language, designedly (it would seem), that none except those who would study it carefully and prayerfully might comprehend it; and it is only through a lack of investigation that it is not more universally understood at the present time; but it was to be understood by "the wise" previous to the end, otherwise it would be valueless as a revelation, the meaning of which is to *reveal*.

In conclusion, we would ask, in all candor, "if Jesus taught in our text that the times and seasons would never be understood, *why* was the revelation given?" With God there is neither "variableness nor shadow of turning;" His plans are the "same yesterday, to-day and forever;" He has pronounced a blessing on such as should "dig for" truth "as for hid treasures," and if Christ intended to teach that we should be ignorant of His approach, when He uttered our text, He retains the same intention to-day, consequently the Revelation would *never have been given*. O, then, if the antediluvians were destroyed because they "*knew not*," and the Jewish nation desolated "*because*" they "*knew not* the time of their visitation," think not that this generation, who have been warned by celestial and terrestrial signs, the prophetic word, and the heralds of the cross, of the approaching judgment—will not be held responsible by the same God. O, then, if you have never given "the sure word of prophecy" your attention, begin without delay to "GIVE HEED" unto it, and "ADD TO YOUR FAITH KNOWLEDGE." 2 Pet. i: 5. Be "like unto them that *wait* for their Lord;" not like "the good man" whose house was "broken up." HEED the admonition of the Savior, and thus secure you salvation!

CHAPTER II.

EXPOSITION OF THE "LITTLE HORN" OF DANIEL.

CHAP. 7: 8, 20-22, 24-26.

As an exposition of the above "horn" really involves an exposition of the "four beasts" of the same chapter, we therefore give the following interpretation of them thus:

"These great beasts, which are four, are four kings which shall arise out of the earth." Verse 17.

"Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them: and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Verses 23-26.

In regard to the "four beasts" or "kingdoms," we would remark in the first place, that they are understood alike by all commentators or expositors, as follows:

1st, the kingdom of Babylon; 2d, the kingdom of Media and Persia; 3d, the kingdom of Grecia, and 4th, the kingdom of Rome.

That this view is correct, is proved by the following: In the second chapter of Daniel these four kingdoms are symbolized by a great image, in four segments, or divisions. The first division is the "head of gold." The second, the "breast and arms of silver." The third, the "belly and thighs of brass." The fourth, the "legs of iron" and "feet part of iron and part of clay." In the interpretation of this image, we are informed, in the 33d verse, that the "head of gold" represented the kingdom of Babylon; and, in chapter 5: 23, we are informed that the kingdom which succeeded the kingdom of Babylon was that of the Medes and Persians; also,

in chapter 8: 20-21, we are instructed that the Medo-Persian kingdom was succeeded by the Grecian kingdom.

We have thus proved that the Grecian was the third kingdom in the order by the prophecy itself. The fourth kingdom, therefore, can be none other than the Roman, since all history records the fact that the Roman kingdom succeeded the Grecian. The Roman kingdom is further proved to be the fourth, from the fact that it is the only one that has ever been divided into ten kingdoms, according to the ten horns on the fourth beast. We say *ten kingdoms* because the terms "king" and "kingdom," in prophecy, are synonymous, which is sufficiently proved from the fact that in the 17th verse it is said, "These great beasts, which are four, are four kings," &c., while in the 23d verse it is said, "The fourth beast shall be the *fourth kingdom*," &c. King and kingdom, therefore, are synonymous terms.

The "ten horns" or "kingdoms" are understood very nearly alike by all expositors, and are as follows:

1. The Ostrogoths, - - - 377	6. The Britons, - - - - 409
2. The Visigoths, - - - 378	7. The Suevi, - - - - 409
3. The Alemani, - - - 400	8. The Vandals, - - - - 439
4. The Franks, - - - - 407	9. The Huns, - - - - 445
5. The Burgundians, - - 407	10. The Saxons, - - - - 455

Thus, between 377 and 455, we have the Roman empire divided into ten kingdoms, as represented by the ten horns.

Having thus briefly shown the rise of the four kingdoms, and the division of the fourth into ten kingdoms, the next point, therefore, of the investigation is, to identify the rise of the "little horn" or kingdom under consideration, that was to make "war with the saints." This is shown, by the prophecy, to be the eleventh and last kingdom that was to rise out of the divided state of the Roman empire. The question that now arises is, can we identify this "horn" or kingdom, and the *time* when the "times and laws" and "saints" were given "into his hand" to a positive certainty? We think we can. The means of identifying this "horn" is such, we shall see as we proceed, as to render a mistake in the matter utterly impossible, unless we are guilty of the greatest carelessness on our part.

1st. It is the *next* and *only one*, as we have seen, that was to arise *after* the ten, or after A. D. 455. Let this be remembered.

2d. His "look was more stout than his fellows," and therefore it was to be a larger power, embracing a greater extent

of territory—we say a greater extent of territory, because where there is no territory there can be no kingdom. A horn, therefore, can only represent a *temporal power*; and God has settled this matter himself forever by declaring that “horns” represent “kingdoms.”

3d. This horn or kingdom is shown to be the **ONLY** one out of the eleven, or that ever arose out of the divided state of the Roman empire that was to make “war with the saints;” THEREFORE, IF WE FIND A POWER OR A KINGDOM THAT EVER AROSE OUT OF THAT EMPIRE THAT “MADE WAR WITH THE SAINTS,” WE KNOW THAT IS THE ONE, FOR THE WORD OF GOD CAN NOT BE BROKEN. Therefore, if we had no other means of identifying this power, this of itself would be sufficient to identify it to a *positive certainty*.

4th. This horn, into whose “hand” the “saints,” “times and laws were to be given, is shown to be the only *one* that was to “subdue,” or “pluck up by the roots,” “three of the first horns” or kingdoms. Therefore, if we can find a horn or kingdom, that ever arose out of the Roman empire, that did “pluck up by the roots,” three of the first horns (and he must pluck up three of the first if he plucks up three of any, for there were no others), we *know* again that that is the one that was to make “war with the saints.”

5th. This horn is shown to be the *only* one of the eleven that had “eyes like the eyes of a man and a mouth,” etc. Therefore, if we can find a kingdom,—suppose we know nothing more about any of them,—that had added to it what is represented by the eyes and mouth, we *know* again that it is the one meant.

Thus God has guarded us against the possibility of making a mistake in this matter, for *not one* of the above particulars, as we have seen, can be applied to any power that ever arose out of the Roman empire, but this one.

The “eyes” and “mouth” in the horn, is generally admitted to represent an ecclesiastical power or church; and this is proved to be true from the fact that a church, in prophecy, is the only thing represented as possessing those qualifications. Hence, in Rev. 4 : 6–8, and 5 : 9, the church, as will be seen by turning and reading those verses, is represented as being “*full of eyes*.”

A prophet or teacher, in the scriptures, is also called a *mouth*, so that it is certain that the “eyes” and “mouth” in the horn represent an ecclesiastical power. And this is further

proved in Dan. 11: 30, where this *same* power, represented by the horn, is declared to have "*intelligence*" or "*understanding*" (as translated by some) "*with them that forsake the holy covenant.*" This verse shows that there was a union effected between the "king," or Roman power, on the one hand, and an apostate church on the other. The result of this "*intelligence,*" "*understanding,*" or union, as we are informed in the following verses, is a "*war with the saints,*" which proves positively that this "king" and the "little horn" under consideration, are synonymous—since there was but one power to arise in the world, according to the prophecy, that was to become united with an apostate church, and make "*war with the saints.*" This apostate church can be none other than the Roman Catholic church, for there is *no other church under heaven, or that ever has existed, that ever was thus incorporated into any of those powers that arose out of the Roman empire, but the Roman Catholic Church, so that a mistake here is utterly impossible.*

Here, then, the "eyes" and "mouth" in the "little horn" are explained, unmistakably, to be an apostate church; and the "eyes" and "mouth" being in the horn, shows that there was a union effected between the two, or, in other words, the Roman Catholic church was incorporated into the government, so that the faith and worship of the church became a law in the empire, under the penalties of death or banishment: "*They shall fall by the sword, and by flame, by captivity, and by spoil.*"

Having thus shown the character and work of the "little horn" under consideration, we shall next show the only power to which it can possibly be applied, and, also the time when the "saints" and "times and laws" were given into "his hand."

1st. The next kingdom that arose out of the only remaining province of the Roman empire *after* the ten, or after 455, was the one commonly known as the Greek empire. The Greek empire rose to the dominion of the imperial power of the Roman empire in A. D. 476. This of itself ought to be sufficient to identify this power.

2d. The "look" of the Greek empire was more "stout" than any of his fellows,—was a higher power, occupied more territory, and therefore *must be the power meant.*

3d. The Greek empire, under the Emperor Justinian, did "pluck up by the roots" three of the first horns, or kingdoms, namely: First, the Vandals in Africa, in 533-4. Second,

the Goths in Italy, in 553. Third, the Alemanni in the upper part of Germany, in 554. These are facts which are attested to by all history on this point, and no one acquainted with the history will dispute them.

This we regard as positive evidence that the Greek empire was the "little horn" that was to make the "war with the saints," by establishing a union with the Roman Catholic church—"the mother of harlots and abominations of the earth."

As there was to be but one such power, as we have shown, that was to establish a union with the Roman Catholic church, and commence this war with the saints, therefore, if we can prove, by reliable facts in history, that the Greek empire did accomplish this work, we shall have again fully established the point.

That this was all effected, in the highest sense, in 532, the following from Bower's History of the Popes, vol. I, p. 324, will very clearly show :

"While the Arian king was striving, by the most just and equitable laws, to clear the church from all simony in the West, the Catholic emperor was employing the most unjust and unchristian means of clearing her from all heresies in the East—that of persecution; and the most cruel persecution any Christian emperor had yet set on foot, or countenanced. For by an edict which he issued, to unite all men in one faith, whether Jews, Gentiles, or Christians, such as did not, in the term of three months, embrace and profess the Catholic faith, were declared infamous; and, as such, excluded from all employments, both civil and military, rendered incapable of leaving anything by will, and their estates confiscated, whether real or personal. These were convincing arguments of the truth of the Catholic faith; but many, however, withstood them; and against such as did, the imperial edict was executed with the **UTMOST RIGOR**. Great numbers were driven from their homes, with their wives and children, *STRIPPED* and *NAKED*. Others *BETOOK THEMSELVES TO FLIGHT*, carrying with them **WHAT THEY COULD CONCEAL**, for their support and maintenance; but **THEY WERE PLUNDERED** of the little they had, and *MANY OF THEM INHUMANLY MASSACRED* by the Catholic peasants, or the soldiery, who guarded the passes."

That this edict consummated, to the fullest extent, the union between the Greek empire and the Roman Catholic church, there is no room to doubt for a moment.

The faith and worship of the Catholic church, it will be seen, became a law in the empire, under the penalties of death and banishment; therefore, no union between Church and State could possibly be more complete. The moment the Catholic church was incorporated into the Greek empire,

by establishing the Roman Catholic creed and worship as a law, under the penalties of death and banishment, it brought the true church inevitably under the penalties of that law; and these penalties were immediately executed with the utmost rigor. The "war with the saints," therefore, most positively then began.

From the foregoing it will be seen that it was the union of the Catholic church with the empire that gave the "saints," "times and laws" "into his hand." Of course the "horn" could not make war with the saints until he had got them "into his hand," or power; so that if we can show WHEN Justinian began to make war with them, we know that he then had them in "his hand." These facts are so simple and inevitable, that we can not see how any one who has come to the years of accountability can possibly fail to comprehend them.

When the Roman Catholic creed and worship was established by law, as above, they took the place of the "word of God, and the testimony of Jesus Christ," and the true worship, or the worship of God; for the Catholic creed and worship, long before A. D. 532, as we are informed by historians, "was no less idolatrous than that of the pagans," so that it was simply establishing *idolatry* in the highest sense, instead of the true worship of God. Indeed, if Justinian, like Nebuchadnezzar, had raised up a great image, and compelled the church of Christ to bow down and worship it, he could not have established idolatry in a higher sense. Gibbon, in vol. 3, p. 265, in speaking of the "RIGOR" with which this edict was executed, says:

"In the creed of Justinian the guilt of murder could not be applied to the slaughter of unbelievers; and he piously labored to establish by 'FIRE AND SWORD,' the unity of the Christian faith."

Thus both Bower and Gibbon testify to the terrible manner in which this edict was executed against all who refused to be baptized into the "MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

With all these facts before us, we can say, that if the "little horn" did not commence making "war with the saints" in A. D. 532, then nothing of the kind has ever yet transpired, and by consequence, we are at least 1260 years this side of the coming of Christ. Indeed, if putting the saints to death by FIRE and SWORD, and banishing them from the empire, is not making war upon them, then such a thing is utterly impossible or out of the question.

The fact that the first of the three horns, the Vandals, was subdued in 533, shows that the war with the saints must have begun as early, at least, as 532. Says Gibbon, vol. 3, p. 64 :

"The defeat of the Vandals and the freedom of Africa, were announced to the city on the eve of St. Cyprian. * * The Arians, conscious that their reign had expired, resigned the temple to the Catholics, who rescued their saint from profane hands, performed the holy rites, and loudly proclaimed the creed of Athanasius and Justinian. One awful hour reversed the fortunes of the contending parties."

This occurred, according to the united testimony of history, in 533, which shows that 532 is the latest point at which we can begin the war with the saints, since the only edict issued anywhere in that vicinity, to establish the Catholic church, was issued in that year. And here it may be well, before going farther, to give an explanation, or show the reason, of our past disappointments, and this we will do.

In 1843-'44, the "war with the saints" was understood to have begun in 508, when Clovis, king of the Franks, made war on the Burgundians. But this was manifestly an error. First, because France, as we have already seen, was not the "little horn" or beast like a leopard; and second, because that was not a religious war but a war of conquest for territory. Toleration of religious worship existed at that very time, and afterward, just as much, or to as great an extent, as it did before.

France and Burgundy were two of the ten kingdoms of the fourth beast empire of Daniel, and of the dragon empire of Revelation, and were so understood at that time. Therefore, a war of one of those ten kingdoms upon another could not possibly be a war by the "little" or eleventh "horn," or beast like a leopard, with the saints. There was no law issued by France, at that time, to compel all men to embrace and profess the Roman Catholic religion. It was simply nothing more or less than a war of one of the horns of the dragon upon another horn of the dragon. This, we think, is sufficient to show the mistake of the Brethren in 1843-'44.

Our mistake, in 1854, consisted in this: It was supposed that the union of the church of Rome and the church of Constantinople, which took place in A. D. 519, set up, or established the abomination of desolation. That this was a necessary step is evident from the fact that the Roman Catholic faith and worship could not be established by the civil authority, until the different branches of the church were agreed among themselves as to what the faith was. This being

clearly defined and settled by the union of the two churches, the next step necessary was for the civil authority, by an edict, to carry it into effect, under the penalties of death and banishment, and thus make it binding upon all men. Until this was done, there could be no war with the saints, since all parties enjoyed the free exercise of their religion. The mere union of the two branches of the Roman Catholic church in 519 did not affect those outside of them in the least. Toleration existed, as we have already seen, just as much after the union as it did before, and therefore there was no war with the saints until 532, when Justinian, as we have seen, issued the edict compelling all men to embrace and profess the Roman Catholic faith, under the *penalties of death or banishment*. For instance, the Catholic church is a unit to-day, but there is no war with the saints, for the simple reason that none of the governments enforce the Roman Catholic faith and worship under the penalties of death or banishment.

Thus we see that all our past mistakes resulted from this reason, we commenced the periods before the actual beginning of the "war with the saints." The point, according to the prophecy, is not *where* the Catholic church became a unit, or *where* the Pope of Rome was raised to the rank of the first bishop, but *WHERE* the "war on the saints actually began by the infliction of the penalties of the imperial law for refusing to embrace and profess the Catholic faith and worship. This shows that the edict of 532 is, beyond all question, the true beginning of the 1260 years. The 1260 years from this point, the length of time that the "saints" and "times and laws" were to be in the "hand" of the "little horn," would have ended in 1792, to which point we next call attention.

The events which were to mark the end of the 1260 years are, 1st, The establishment of *complete toleration of religious worship*; and 2d, the sitting of the "judgment" and the taking away of the "dominion" of the "little horn" to "consume and destroy unto the end."

First, then, in regard to toleration of religious worship. France, as will be seen in another article, is the last power that was to arise in the fulfillment of prophecy, consequently the Legislative Assembly of France established toleration of religious worship in the early part of 1792 in its fullest extent, as the following extracts will prove :

"About the commencement of the year 1792, the direct assaults upon the ecclesiastics [Roman] began. The Assembly proclaimed the toleration of ALL RELIGIOUS WORSHIP." *Bower*, vol. 3, p. 414.

"The great evils which afflicted France were removed by its [the Assembly's] exertions. Liberty of religious worship, but imperfectly provided for in 1787, was secured in its FULLEST EXTENT." *Alison's Hist. of Europe*, vol. 1, p. 110.

"The Legislative Assembly suppressed the pensions the State allowed to the refactory; decreed the liberty of worship, the emancipation of all monastic orders, the marriage of the priests, and prohibited all religious costumes." *DeCormenin*, vol. 2, p. 410.

Thus we have proved, by facts in history, that "toleration to all religious worship" was established "in the commencement of 1792," "in its FULLEST EXTENT."

Joseph II., of Austria, having established full toleration of religious worship in his dominions, as early as 1781, and having thus broken up all union with the Catholic church, it therefore remained to France to complete the work, which was done in 1792; and, by consequence, the 1260 years then ended.

Having thus shown that the saints were no longer in the "hand" of the "little horn," we shall next show that the "judgment" did sit, and "his dominion" was taken away at the same time, or, in other words: "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." Rev. 13: 10.

We have thus shown that the 1260 years could not have terminated later than 1792. Bower, in vol. 3, p. 413, says:

"The agitation of the kingdom of France being on the increase continually, through the secret briefs and bulls of Pius VI., aided by the wiles and machinations of the Roman Priests, until all parts of the country were almost in anarchy, the Assembly resolved, if possible, to allay the impending tornado by another act. They therefore passed a decree, May 26th, 1792, commanding the immediate banishment of every ecclesiastic, *without exception*, who would not take the civic oath."

Says Marsh's Ecclesiastical History, p. 300:

"A civil constitution was formed for the clergy, to which all were required to swear, on pain of death or banishment. The great body refused, and priest and altar were overturned, and blood once esteemed sacred, flowed to the horse's bridles. Such as could, escaped through a thousand dangers, and found an asylum in foreign countries. No tongue can tell the woes of the nation."

History of the Church, by Goodrich, pp. 183, 184:

"At the commencement of the French Revolution, the clergy in France were both numerous and wealthy. They amounted to no less than eighteen archbishops, one hundred and eleven bishops, and one hundred and fifty thousand priests, having under their control a revenue of five millions sterling, annually, besides three thousand four hundred convents. The clergy and their wealth were now attacked by the INFIDEL revolutionists, and fell an easy prey. The

titles and revenues of the clergy were taken away by a decree of the Constituent Assembly; the possessions of the church were now declared to be the property of the nation; the religious orders were abolished, the monks and nuns were ejected from their convents, and their immense wealth seized for the nation. The revolutionary torrent, which was thus set in motion, destroyed law, government and religion in France, and laid waste the ROMAN CHURCH, both there and in neighboring countries. The priests were massacred, her silver shrines and saints were turned into money for the payment of the troops, her bells were converted into cannon, and her churches and convents into barracks for soldiers. From the Atlantic to the Adriatic she presented but one appalling spectacle. She had SHED THE BLOOD OF SAINTS AND PROPHETS, and God now gave her BLOOD TO DRINK."

In "*The Recent Occurrences of Europe*," by Thomas Coke, LL. D., published in 1809, it is stated on page 174, that in 1792 "one hundred and thirty-eight bishops, and sixty-four thousand priests of the lower order" were banished from France, and what were not banished were thrown into prison, and between the second and ninth of September of the same year, they were all inhumanly massacred. Hon. Gerard Noel says:

"Can the overthrow of the monastic orders, plunder of the church property, the destruction of religion by legislative enactment, and the massacre of a hundred thousand of her clergy, be consistent with any reasonable estimate of domination and power. Under such terrific judgments upon the persecutors, can we refuse to admit that the period of the *twelve hundred and sixty years* has terminated its course?"

Louis the XVI. was dethroned on the 10th of August, 1792, and with his wife and children was thrown into prison on the 13th of the same month, where they remained until they were put to death. *Alison's Hist. of Europe*, vol. 1, p. 130.

Thus God has faithfully fulfilled His word by establishing complete liberty of religious worship to the saints, and at the same time, and by the same instrumentality, executing His judgments upon those who had led them into "captivity" and "killed" them with the "sword."

We have thus shown that the 1260 years ended in 1792, and therefore the 1335 years will end the present year, 1867, as 75 years, the difference between the 1260 and the 1335, beginning in 1792 must terminate the present year. Or, if we begin the 1335 years in 532, we have the same result. The definite day and hour we do not pretend as yet to know, but the evidence strongly indicates, we think, the coming of the Lord in the fore part of the year. For proof that the 1335 days begin with the 1260 and end at the coming of the Lord and the resurrection, see article on the "Abomination of Desolation."

CHAPTER III.

THE ABOMINATION OF DESOLATION.

"When ye therefore shall see the abomination of desolation, spoken of by Daniel, the prophet, stand in the holy place, (whoso readeth let him understand)." Matt. 24: 15.

In the above, our Savior is supposed by many to have referred to the destruction of Jerusalem; but that this view is incorrect—that he had no such reference whatever, but, on the contrary, referred to an event which transpired some five hundred years subsequently, we think we shall be abundantly able to prove.

1. Our Savior declares that, when the "abomination of desolation spoken of by Daniel, the prophet," shall "stand in the holy place," "then (vs. 21) shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be." This fact, of itself, should be quite sufficient, we think, to satisfy all that the destruction of Jerusalem was not meant; for, to say that this was the *greatest* tribulation that had ever been, or ever should be, would be to falsify all the facts in history. The destruction of 1,100,000 *infidel* Jews, which took place when Jerusalem was destroyed, most certainly bears but a very small comparison to the destruction of over 50,000,000 of the believers in Christ, during the 1260 years of Roman Catholic persecution.

2. This tribulation was to be, according to the 22d verse, upon the "elect," ("but for the elect's sake those days shall be shortened,") and the "elect" is explained in the 9th verse to be those that should "be hated of all nations" for Christ's "name's sake." Also, in the 31st verse we read: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his *elect* from the four winds, from one end of heaven to the other." This shows that our Savior, in this tribulation, had no reference to the destruction of Jerusalem, for the tribulation in that case fell entirely upon the infidel Jews; therefore, as the tribulation, resulting from the setting up, or standing of, the abomination of desola-

tion in the "holy place," was to fall exclusively upon the elect—the believers in Christ—and to be such a tribulation upon them as "was not since the beginning of the world," nor ever should be, it is certain the destruction of Jerusalem was not alluded to.

There was not a Christian that suffered at the destruction of Jerusalem, they all having left it before, and thus they escaped that tribulation. God could no more destroy Jerusalem, until his people were all safely out of it, than he could Sodom and Gomorrah. From this it will be seen that the standing of the abomination of desolation in the holy place and the destruction of Jerusalem, are two widely different events, as the tribulation in the two instances fell upon two entirely different classes.

3. The instructions given to his disciples in the two cases, differ as widely as the events. In Matt. xxiv, Jesus instructs His disciples (vs. 16-18 and 22,) on seeing the "abomination of desolation" "stand in the holy place," to "flee to the mountains," and prohibits him that is "on the house-top" from coming down "to take anything out of his house;" and "him that is in the field" from returning back "to take his clothes." He also commands them to pray that their "flight" might not be "in the winter, neither on the Sabbath day;" while in Luke 21: 21, where Jesus is plainly speaking of the destruction of Jerusalem, no such prohibitions are given on the one hand, nor requirements made—to pray that their flight "be not in the winter, neither on the Sabbath day,"—on the other, simply from the fact that there was no necessity for any such action on the part of the church at that time; for Josephus informs us in Wars, book 2, ch. 19, that Jerusalem was compassed, the first time, by the Roman armies under Cestus Gallus (which was to be the sign by which the disciples were to know that "the desolation thereof was nigh"), in the 12th year of Nero; that Cestus Gallus was finally driven away, after losing about 5000 of his men, and never returned—that Jerusalem was not compassed the second time until the first year of Vespasian, by Titus, which was about three years after the defeat of Cestus Gallus. See Wars, book 5, chap. 1.

Thus we have proved that the Christians had, at the destruction of Jerusalem, the above period to flee in, without a single obstruction in their way; and, therefore, having every opportunity to take everything with them that was moveable, it was their unmistakable duty to do so; and as we have be-

fore seen, our Savior, in Luke, where he was speaking of the destruction of Jerusalem, did not prohibit them from doing so. Most certainly our Savior would never have instructed his disciples to "flee to the mountains," at the destruction of Jerusalem, in a naked and destitute condition, when there was no occasion for it, and thus have inflicted a very great amount of *unnecessary* suffering and evil upon them. From this it is shown again, that Matt. 24: 15 and onward, has no reference whatever to the destruction of Jerusalem.

4. By a reference to "Daniel, the prophet," chap. 11: 31, and 12: 11, it is shown that the "abomination of desolation," referred to by our Savior, was to be set up 1335 days or years prior to the standing up of "Michael" and the resurrection; for, after the wonders are mentioned, namely, the standing up of Michael, "the time of trouble," the deliverance "of every one that shall be found written in the book," and the awaking of many of them that "sleep in the dust of the earth," &c., the question is asked, "How long shall it be to the END of these wonders?" which question is answered by giving the 1290 and the 1335 days or years. As the resurrection is the last event in the category of the wonders, therefore the question and the answer cannot end prior to that event. The 1290 years can not be the answer, for they are shown to reach only to the "time of the end"—where the vision should be unsealed and knowledge should begin to increase. And, besides, if the 1290 years were to reach to the resurrection, the 1335 would extend 45 years beyond it. But this question is settled forever by the fact (see vs. 12, 13,) that Daniel is positively promised a resurrection at the end of the 1335 days. Daniel can not be raised until Christ comes, and when He comes, all the people of God will be raised together. He alone has the keys of "hell" (the grave) "and of death," and therefore Daniel can not be raised until he comes. The 1335 days are thus proved to be the answer to the question: "How long shall it be to the end of these wonders?"—to reach to the coming of Christ and the resurrection.

Thus we have proved again, *positively*, that the abomination of desolation was not set up at the destruction of Jerusalem, since the 1335 years, beginning at that event, would have terminated over 500 years ago.

Luke, in the twenty-first chapter, evidently records a *public* discourse of our Savior's at the temple, to the Jews; and, therefore, he spoke in that discourse of the destruction of their city, and the calamities that were to fall upon them; while

the discourse, as recorded in the twenty-fourth chapter of Matthew, was, as we learn in the third verse, a *private* discourse to the disciples; hence, in His instructions to them, He spoke of the calamities that were to befall the Christians during, as we shall soon show, the 1260 years of persecution—the result of the setting up, or standing of, the “abomination of desolation” in the “holy place.”

Daniel does, indeed speak of the destruction of Jerusalem, in the last verse of the ninth chapter in these words: “And for the overspreading of *abominations*” (plural), that is, in consequence of the overflowing abominations or wickedness of the Jews, “he shall make it (Jerusalem) desolate,” &c. No one can fail to see, we think, whose eyes are not blinded by some selfish theory, that the “overspreading of *abominations*” (plural) of chapter 9: 27, which refers to the destruction of Jerusalem, differs very widely from the “*abomination*” (singular) “that maketh desolate,” in chaps. 11: 31, and 12: 11, which mark the beginning of the 1335 days or years.

Having thus settled the fact, that our Savior, in Matthew 24: 15, had no reference to the destruction of Jerusalem, we shall next endeavor to settle the question as to what he did have reference to. And first, in answering this question, we would remark, that he must have had reference to the establishment by law, under the penalties of death and banishment, of some idolatrous system of faith and worship instead of the true faith and worship, for nothing short of this could have brought a “great tribulation” upon “the elect.” Hence, says Jesus: “Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name’s sake.” Also, in Rev. 6: 9, we read: “And I saw under the altar the souls of them that were slain for the word of God, and for the *testimony* which they held.”

What this idolatrous faith and worship was, will readily be seen by reference to Dan. 11: 30, and Rev. 17. In first named chapter and verses, it is shown that a union takes place between a certain king (which all admit to be the imperial Roman power) on the one hand, and an apostate church (“them that forsake the holy covenant”) on the other. Here we have, unquestionably, the Roman Catholic church brought to view in her apostacy and union with (as we have shown in the previous article) the Greek empire.

In Revelation, chap. 17, also, this same union is brought to view in a very clear and unmistakable manner. In the first and second verses, John is invited to see “the judgment of

the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication," &c.

The character of this "woman" is further stated in the subsequent verses. In the 5th verse she is represented as having "upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH;" and, in the sixth verse, John saw her "drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

Here, then, the abomination of desolation is so clearly stated, that no one can mistake it. As this "woman" is admitted, by all Protestant expositors, to represent the Roman Catholic church, therefore, the union between this "woman" and the "kings of the earth," must result, *inevitably*, in the establishment of the Roman Catholic faith or creed and worship as a *law*, under the penalties of death or banishment, instead of the word of God and the true worship, in the empire; for, in no other way could she have been "*drunken with the blood of the saints, and with the blood of the martyrs of Jesus.*"

The fact that the saints were put to death, as is universally known, during the period of the 1260 years, for heresy—for *simply dissenting* from the *Catholic faith and worship*—settles the matter forever that the Catholic faith and worship is the abomination of desolation.

The "daily sacrifice" to be taken away, when the "abomination of desolation" was "set up," according to Daniel 11: 31, and 12: 11, we consider, from the following facts, to be the *true Christian* worship or sacrifice, according to 1st Peter 2: 5-10. Verse five reads as follows: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." That Peter is here referring to the Gentile Christian church is proved from the tenth verse, thus: "Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."

Thus it is shown that we have a "daily sacrifice" under the gospel, which is offered by the Gentile Christian church. That this is the daily sacrifice that was to be taken away is, first, most clearly proved by the declaration of our Savior, thus: "Then shall they deliver you up to be afflicted, and shall kill you." "Kill you" for what? Ans.—"For my name's sake." This shows that the daily sacrifice, the taking away of which was to result in killing the believers in Christ, is the true Christian worship.

Second. As further proof that the daily sacrifice refers, under the gospel, to the true Christian worship, we call attention to the following considerations:

In Daniel 8: 10, we are told that the "little horn," which, it is universally agreed, represents Rome or the Roman empire, "waxed great even to," or (as the margin reads, which can only be the correct translation, as will be seen), "*against* the host of heaven, and it cast down some of the host and of the stars to the ground, and stamped upon them." This latter part of the verse shows that the marginal translation "*against*" is correct. For he would not have "cast down some of the host and of the stars to the ground and stamped upon them," unless he had waxed great *against* them. "*Against*," then, is the correct translation. Now let us read verse 11, with the marginal reading thus proved to be correct: "Yea, he magnified himself even *against* the Prince of the host, and *from* him," that is, from the Prince of the host (Christ), "the daily sacrifice was taken away, and the place of his sanctuary was cast down."—Verse 12. "And an host was given him *against* the daily sacrifice by reason of transgression," or, as the margin correctly reads, "And the host was given over for the transgression," that is, on account of "the transgression *against* the daily sacrifice."

This should be sufficient, we think, to satisfy every one that the "daily" sacrifice, in all these places, refers to the true Christian worship, for no other sacrifice was ever taken from Christ, the Prince of the host, and from his sanctuary. And further, that was the only sacrifice that was transgressed *against* by the apostate church. We, therefore, without going further, consider this point settled forever, that the "daily sacrifice" that was to be taken away, by placing or setting up the "abomination of desolation," is the true Christian worship.

The taking away of the "daily sacrifice," therefore, and the placing the "abomination that maketh desolate," is simply the taking away of the *true Christian faith and worship* and placing the *Catholic faith and worship* in its stead. That this was done in A. D. 532, when the emperor Justinian issued the edict (as we have seen in the previous article), to "*unite all men*" in "the Catholic faith," "whether Jews, Gentiles, or Christians," is certain.

The Catholic faith and worship at this time, according to the united testimony of historians, "*was no less idolatrous than that of the pagans*," so that to establish the Catho-

lic faith and worship, was to establish idolatry in the highest sense, instead of the true worship of God.

This edict, the penalty of which, as we have seen in the previous article, was death or banishment, the historian declares was executed against all who withstood it, "*with the utmost rigor. Great numbers were driven from their habitations, with their wives and children, STRIPPED and NAKED.* Others betook themselves to *flight*, carrying with them what they could conceal, for their support and maintenance; but they were *plundered of the little they had*, and many of them *INHUMANLY MASSACRED by the Catholic peasants and soldiery who guarded the passes*"

This furnished the church of Christ with the utmost necessity to "flee to the mountains," leaving everything behind them, even to much of their ordinary clothing, as the Savior had commanded them. It will be seen, by carefully reading the history in connection with the edict before given, that those who did not take strict heed to the Savior's command, were arrested in their flight and "*inhumanly massacred.*" To "flee to the mountains," on the occasion of this edict, was an absolute necessity to save their lives, since they were not only "turned out doors, stripped and naked," but they were excluded from all employment of every kind. Hence to remain in the empire was to perish in the open field by starvation.

The importance of praying, as our Savior commanded, that their flight might not be in the winter, is here very clearly seen. For if this three months, allowed in this edict, had just covered the winter season, not a member of the Church could scarcely have escaped death. Flight in the winter, stripped and naked, would have been not only useless but impossible, as they would have perished in the attempt.

What more terrible law of persecution than this could be made? What could be more comprehensive? The Church of Christ being wholly exterminated, by death and banishment, from the empire, of course nothing more could be done.

Gibbon, in vol. 3, p. 265, in speaking of the "RIGOR" with which this edict was executed, says that "in the creed of Justinian, the guilt of murder could not be applied to the *slaughter of unbelievers*; and he piously labored to establish, with FIRE and SWORD, the unity of the Christian faith."

Again: "On the approach of the *Catholic priests and soldiers*, they grasped with alacrity the crown of martyrdom; the conventicle and the congregation perished in the *flames.*"

Thus was this terrible law carried into effect, to the extermination of the church of Christ, by death and banishment, from the empire. From this it will be seen that Daniel 11 : 13,—“And arms shall stand on his part, and they * * shall take away the daily sacrifice,” &c.,—was most strikingly fulfilled. Thus the “daily sacrifice” or true worship was “taken away,” and idolatry or the Catholic worship took its place.

Having thus shown that the “daily sacrifice” was “taken away” and the “abomination of desolation” was “set up” in A. D. 532, the 1260 years, therefore, must have terminated in 1792, and by consequence, we find that *final* or *complete toleration* of religious worship was established in that year. Infidel France, as the reader will see by the previous as well as the following articles, is the last power that was to arise in the fulfillment of prophecy, therefore, when France established *complete toleration of all religious worship* in 1792, the abomination of desolation ceased to stand in the holy place—the saints were no longer in danger of being put to death for refusing to embrace and profess the Catholic faith, but were made perfectly free from that law. There was no union between Infidel France and the Roman Catholic church, but on the contrary, the Legislative Assembly decreed, on the 26th of May, 1792, the immediate banishment of every Roman ecclesiastic, without exception, who would not take the oath to the infidel constitution.

We have thus shown that the 1260 years *could not* have extended later than 1792, and, consequently, the 1335 years must end the present year, as 75 years (the difference between the 1260 and the 1335,) added to 1792, must end in 1867. Or, the 1335 years added to 532 must end at the same time. As to the time in the year we cannot say positively, but the events in 1792, marking the end of the 1260 years, indicate very strongly the coming of the Lord in the fore part of the year. At all events, His coming cannot be delayed beyond the month of August, for then not only were the Catholics massacred and banished from France, in 1792, but the monarchy itself was overthrown. Therefore, to extend the 1260 years later than that is utterly impossible, and, consequently, the 1335 years cannot extend to a later point in the present year, 1867.

This, we are satisfied, will be cheering news to all who are “pilgrims and strangers” (in a scriptural sense,) in the world. Therefore, let all such lift up their heads and shout for joy, for the light of eternal day is just gleaming. as it

were, over yon distant hills and mountains, and will in a few short months, burst upon us with all its eternal glory and excellence. O, ye pilgrims, awake! awake!! and rally around this glorious standard of truth. The long dark night of *toil*, *sacrifice* and *weeping*, will soon be over, and we shall stand with bodies like the most glorious body of Jesus, on the shore of immortal glory. We can well afford to labor, suffer, sacrifice and weep, for such a hope as this! Remember, if you are idle or indifferent in the Master's cause, you cannot be saved. Let none deceive themselves in this matter. Let none shrink from the cross of this last glorious truth, if they would wear the crown of life when Jesus comes. Now is the time to make your *last sacrifice* on the *altar* of God's blessed truth. For evidence and the history on these points, see the other articles contained in this work.

THE THOUSAND TWO HUNDRED AND NINETY DAYS.

This period was given, in the prophecy of Daniel, clearly as a measurement of what our Savior calls, in Matt. 24: 21, the "great tribulation;" for, in Daniel 12: 9, 11, it is shown that the 1290 days, beginning with the setting up of the "abomination of desolation," terminated, *definitely*, at the "time of the end." In verse 9, Daniel was informed that the "words," that is, the oath of the angel, in verse 7, was "closed up and sealed till the time of the end." This is the ONLY point given in the prophecy, in connection with the 1290 days, after the setting up of the abomination of desolation, which marks their beginning. Therefore, when he (the angel) says, "from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days," he virtually says that there shall be, from that point, "a thousand two hundred and ninety days" "till the time of the end;" for, most certainly, the point to which the 1290 days extend, must be clearly given somewhere in the prophecy, and, by consequence, as there is no other point given, it must be "the time of the end." We trust this is sufficiently clear, to satisfy the reader.

Now, in chapter 11: 31-35, it is shown that the "saints" were to "fall by the sword, and by flame, by captivity, and by spoil," from the time when the "abomination that maketh desolate" should be placed or "set up," "even to the time of the end"—the "time appointed." Hence, the "great tribulation," according to Daniel, was to be "a thousand two hundred and ninety days," or years, long. But our Savior said, over four hundred years subsequent to Daniel's prophecy, as recorded in Matthew 24: 22, that "THOSE DAYS shall be shortened,"—"And except THOSE DAYS should be shortened, there should *no flesh* BE SAVED; but for the ELECT'S SAKE those days shall be shortened." What *days*? Why, *the days* of the "GREAT TRIBULATION," and, therefore, as we have shown, the 1290 days. Let it be observed, that it is not the *tribulation* OF *those days* which the Savior says "shall be shortened," but it is "THOSE DAYS"—"but for the elect's sake, *those days* shall be shortened." Of course, if those days (the 1290) which were given to measure the "great tribulation," are shortened, the tribulation itself must be shortened also.

That this shortening of "those days" did actually take place, is proved from the fact that when Jesus gave the Revelation to John, He gave us the measurement of the "great tribulation," 1260 days instead of the 1290, and thus carried out his declaration in Matthew 24: 22.

That God has the sovereign right to alter or change a given period, is clearly proved in the case of Hezekiah (Isa. 38) and of Ninevah. In the first case, he lengthened the time fifteen years, and in the second case, he lengthened the time from forty days to over forty years. "Now, if God had the sovereign right to add to a term of time, he can, by virtue of the same divine right, abridge its length, or shorten the days. That He reserves to Himself that right is evident, from the fact that Jesus declares they "shall be shortened." Observe, He does not say that for the elect's sake the tribulation shall be shortened, but "for the elect's sake those days shall be shortened." It may be inquired, Was not the tribulation itself shortened? Certainly: but can the tribulation be cut short without shortening the days that measure that tribulation? Were it even possible to do this, it would not coincide with our Savior's words; for, it was His explicit declaration that the days should be shortened. Therefore, we should still have to look to a fulfillment by shortening the days." But for whose sake shall they be shortened? Answer—"For the

elect's sake, whom he hath chosen." Mark 13:20. Who are the elect? Answer—"The children of God," those who should be "HATED of all nations for his name's sake," which could, in no sense, be applied to the unbelieving Jews.

"Those days must, of necessity, have a given length, or they could not, with propriety, be said to be shortened. If a merchant, for example, should employ an individual in his service, and in their contract a specific time for his services should be agreed upon, it would be in their power either to lengthen or shorten that term of time; but without a definite number of days being specified, we can conceive of no propriety in the idea of either lengthening or shortening the period. And how a rational mind can entertain the idea of shortening an indefinite number of days, we are unable to comprehend. The word 'shorten' is defined by Webster thus: 'To make short in measure, extent or time; as to shorten distance; to shorten a road, to shorten days of calamity.' Matthew 24. Shortened is defined thus: 'Make short or shorter; abridged; contracted.'"

We have already shown, by undisputed facts in history, that the tribulation upon the Church of Christ terminated in 1792, just 1260 years from where it began, 532; that the tribulation of 1792 was visited upon the Catholic church, with all the terrible consequences that it had visited upon the church of Christ, during any part of the 1260 years preceding, which could not have been the case if that period had not previously ended; for the tribulation of the 1260 years was to be WHOLLY upon the saints. As in the case of typical Babylon, so it was to be in the case of antitypical Babylon. In the case of the former, the 70 years had to run out before Babylon, the type, could be overthrown. So the 1260 years had to run out before Babylon, the antitype, could be overthrown. That the reign of that apostate city (church), "and the kings of the earth," were entirely overthrown in 1792, we have already proved beyond question or doubt. The beast out of the "bottomless pit" was FULLY organized. Thus, the war upon the saints, by the "beast like a leopard," which constituted the "great tribulation," was inevitably out at that time. Therefore, we have proved that those days (1290) were shortened just 30 days, to 1260. This, we think, is all we need to say on the 1290 days, to satisfy the reader that they were shortened to 1260.

CHAPTER IV.

THE "HOLY CITY" AND "TWO WITNESSES" OF REVELATION XI.

Two thirds of the word of God is prophetical, and yet these precious portions of Divine revelation rank among the *non-essentials* in the minds of those who should be giving "heed unto it as unto a light that shineth in a dark place until the day dawn."

Many were the prophecies enunciated by the prophets prior to the first advent, and also by our Savior during his ministry, but these were considered insufficient for the wants of the church, else no further developments would have been made. The fact of a further revelation being made, after the ascension of Christ, proves this. A portion of this "Revelation of Jesus Christ, which God gave unto him to show unto his servants things which must shortly come to pass," now claims our attention.

The subjects treated upon in this precious portion of Divine record relate to the history of the church and the civil powers coming in contact with the church during the Gospel dispensation. The book of Revelation is intimately connected with the prophecy of Daniel, and these with others of like character, make the prophetical record complete. *Definite time* is the center around which the interest of the book clusters, and therefore, he who accuses us of presumption in "searching diligently" into these things, charges God with placing something in his word of a dangerous character.

The great period of 1260 prophetic days appears eight times in the "scriptures of truth." It is given in three different ways, namely, "forty-two months," "time, times and a half," and "one thousand two hundred and threescore days." The Jewish month consisted in 30 days, thus 42 multiplied by 30 gives 1260 as a result. A Jewish "time" is one year of 360 days. See Daniel 4:25. Thus "time, times and a half" is 1260 days, and is so explained to be. See Rev. 12:6, 14. The book of Revelation is a book of

symbols, consequently the time measuring those symbols must be symbolic also, and has been thus understood by all the great expositors. It will be seen that this period, in one instance, measures the rise and fall of seven great powers, in consecutive order, which could not be done in so many literal days; but, as God has "appointed" us "each day for a year" (Ezk. 4: 6), all controversy is at an end. With these remarks we now begin the exposition of the chapter under consideration, which opens as follows:

"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months."

We shall explain these verses before proceeding with the remainder of the chapter.

Under the Jewish dispensation, Jerusalem was the "holy city." In it was the "temple of God" with three compartments—the outer court for the Gentiles, the next one for the daily assemblage of the Jews, and the inner or "holy of holies," into which the "high priest" alone could enter annually. The sacrifices therein offered were acceptable to God until they all found their fulfillment in the offering of Christ as "the Lamb of God." At the crucifixion, the "veil of the temple was rent in twain from top to bottom" as a proof to the Jewish nation that carnal offerings would no more be acceptable to God, but that all men were now reduced to one common level, and must believe on the "one name" by which salvation could alone be obtained. Here Jerusalem with its temple ceased to be recognized by God as "holy," and both were soon afterward destroyed by the Romans.

When we remember that we are dealing with *symbols*, all will be plain. Thus we see that no reference is had to the literal city Jerusalem, but to a symbolic city of which literal Jerusalem was but the type. But again, the "holy city" of Revelation is to be "trodden under foot 42 months," and no longer, for the period is definite, whereas the literal Jerusalem was to "be trodden down of the Gentiles until the times of the Gentiles are fulfilled" (Luke 21: 24), or "until the consummation" (Dan. 9: 27), neither of which has yet been reached. Jerusalem has been trodden down a much longer period than 42 prophetic months, or 1260 years. But again, Jerusalem with its temple were destroyed twenty-six years before the book of Revelation was given. But we are enabled to de-

termine, positively, what is symbolized by other portions of the book. In chap. 17, we have the symbol of a "woman" brought to view, with this inscription on her forehead, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Verse 6, "And I saw the woman drunken *with the blood of the saints*, and with the *blood of the martyrs of Jesus*." Every Protestant expositor extant admits this woman to be a symbol of the Roman Catholic church, which has caused the death of over 50,000,000 of the saints of God, during the dark ages in the past. No intelligent person can doubt the appropriateness of the application of the symbol.

Again: the Revelator is informed that the "woman" which he saw, "is that *great city* (Babylon) which reigneth over the kings of the earth." Rev. 17: 18. Here, then, we have the Catholic church symbolized by an *unholy* city, consequently the "holy city" symbolizes the "true church" of Christ. But the question now arises, how was the treading under foot of the true church to be brought about? We answer: this woman is said to commit "fornication with the *kings of the earth*," that is, the church of Rome sustains an unholy relation with the civil powers—a union of church and state.

Again: this unholy city or church is said to be seated "upon many waters" (Rev. 17: 1), which waters are explained to represent "peoples, nations, languages and tongues." (Rev. 17: 15). Again: these "waters" are said to have "shed the blood of saints and prophets." (Rev. 16: 6.) Thus it is seen that the Gentile kings, or civil powers which support the Catholic church, do the bloody work in its support. The "holy city," or church, will be trodden down as long as the unholy city or Catholic church "reigns over the kings of the earth," which is 1260 years. For what did the martyrs suffer? For *heresy*. What is heresy? Anything that dis-sents from the faith and worship of the Catholic church. For what did the saints go to the rack, the pully, the stake and the dungeon? For refusing to renounce the true faith and to embrace the idolatrous faith of the mystical city or church in its stead. As the treading under foot of the holy city or church is limited to 42 months, or 1260 years, and they are trodden down by the iron heel of civil power, for refusing to embrace Catholicism, our reasoning faculties lead us to acknowledge that this bloody work must begin with the establishment of the Roman city or church, by civil law, as

the only tolerated church, and the execution of the fearful penalties of death and banishment upon all who refused to be embraced within its pale; and of course this work must of necessity cease when the opposite obtains and toleration of all religious worship is granted, which also marks the end of the cruel reign of mystical Babylon. The same law that establishes the *unholy city* as the only tolerated system of worship, necessarily treads "under foot" the "*holy city*." Having now ascertained what the "*holy city*" symbolizes, and what is necessary to tread it "under foot," we will now leave this part of the subject for the present and take up the "two witnesses," brought to view in verse third, which reads as follows :

"And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth."

Let us remember still that we are yet dealing with symbols. The idea, prevailing among some, that these two witnesses are literal, is absurd when followed out in all its consequences. Some think they are Enoch and Elijah. But let us notice briefly the results of such a theory. These witnesses are said to be "the two olive trees and two candlesticks standing before the God of the earth." Why not contend that they are literally "two olive trees" or "candlesticks"? We have as good reason to suppose them to be literal olive trees and candlesticks as men. Again : to suppose that the "two witnesses" of the meek and lowly Jesus, in the person of two men, are yet to traverse earth's surface, belching forth literal fire from their mouths and destroying their enemies, which these witnesses are said to do (see verse 5), is an idea unworthy of being entertained. Again : it is said that after they have finished their testimony in sackcloth, they are to be killed by a "beast out of the bottomless pit," which beast must be literal, providing the witnesses are such. Enoch and Elijah were both translated that they "*should not see death*," and shall we believe they are to return to earth and allow themselves to be "*killed*?" Can immortality suffer death? If so, why may not the saints die after they are translated at Christ's coming? Away with such theories as this! Let us not do violence to symbolic prophecy which those do who make these witnesses literal, and yet admit that the "*holy city*" is symbolic of the true church. The two witnesses prophecy in sackcloth during the same time that the "*holy city*" is trodden under foot, and as the "*war on the saints*."

has ceased, we know that the sackcloth state of the witnesses is ended also; if not, then as Christ has but *two* witnesses, and their prophecying is yet future, it follows that the Savior has been without any witnesses during the whole gospel dispensation. Having seen that these are symbolic witnesses we shall inquire into their nature. A witness is one who gives testimony. Testimony is of two kinds—verbal and written. The latter kind is frequently the strongest. For instance: “You may produce twenty persons, in court, to prove my indebtedness to you, but if I can produce a receipt, in your hand-writing, with your signature annexed, for the alleged sum, your twenty witnesses fall before it, and their entire testimony is outweighed by this one witness.” The “two witnesses” are Christ’s, *i. e.*, they bear testimony of Him: and as we have seen that they are not literal, their testimony cannot be verbal, and, therefore, must be written. We will now endeavor to determine, by the Savior’s own words, the nature of his two witnesses:

“If I bear witness of myself my witness is not true. There is another that beareth witness of me; and I know that the witness which he beareth of me is true.” John 5: 31, 32.

This, then, must be one of these witnesses. Let the Savior explain:

“Ye sent unto John, and he bear witness unto the truth. But I *receive not testimony from man.*” But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do BEAR WITNESS OF ME, that the Father hath sent me. And the FATHER HIMSELF, which hath sent me, HATH BORNE WITNESS OF ME. Ye have neither heard his voice nor seen his shape.” John 5: 33, 34, 36, 37.

In the two last verses we have the “two witnesses” of Christ brought to view. The Father is said to be one, and yet said the Savior, “Ye have neither *heard his voice* nor seen his shape.” Where, then, is the Father’s testimony? Answer:

“SEARCH the SCRIPTURES; for in them ye think ye have eternal life: and *they are they* which TESTIFY OF ME.” John 5: 39.

The Father’s testimony is contained in the Old Testament scriptures, as they were the only ones in existence at that time. “Holy men of old spake as they were moved by the Holy Ghost,” and, during the dim distant ages, bore witness of the coming of the “Shiloh,” the “Wonderful Counsellor,” the “Man of sorrows,” the “Messiah,” his rejection, suffering and death, or as Peter expresses it:

"The prophets have inquired and searched diligently, who prophesied of the grace *that should come unto you*: searching what, or what manner of time the spirit of Christ which was *in them* did signify when it TESTIFIED BEFOREHAND the sufferings of Christ and the glory that should follow."

The Old Testament, by all its teachings, point us to the Savior, or in the language of Peter :

"TO HIM GIVE ALL THE PROPHETS WITNESS, that through his name, whosoever believeth in him shall receive remission of sins."

We think that none can doubt that the Old Testament, containing the inspired testimony of the Father concerning his Son, is the first witness. The second witness is the "works" of Christ. But where is the account of those works? He is not now among us performing miracles in proof of his Messiahship. The "New Testament" writings contain the whole written account of those works, and, therefore, become the second witness. The Old Testament witnessed of Christ's birth, generation, and time of his first advent, as also his humiliation. The New Testament witnesses to the truth of all that holy men foretold, gives us a full account of his ministry, his wondrous works, his death, resurrection and ascension, gives us the signs that were to precede his second advent as also a more perfect understanding of prophetic *time* connected with that event, and points to that time for the full realization of the glory for which he suffered. Its words will witness for or against us "in the last day."

But again: In answer to the question, "What shall be the sign of thy coming and of the end of the world?" the Savior answers :

"This gospel of the kingdom shall be preached in all the world for a WITNESS unto all nations; and then shall the end come." Matt. 24 : 3, 14.

Having ascertained the nature of the "witnesses," we shall now notice Rev. 11 : 4, which will prove still more conclusively our position :

"These are the two olive trees, and the two candlesticks *standing before the God of the earth.*"

Of course these are symbolic terms. If they are "the two olive trees" that *stand before God* we shall find some further explanation of them in his word, consequently we will turn to Zachariah 4 : 3 :

"And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake

to the angel that talked with me, saying, What are *these* my Lord? (Verse 6,) Then he answered and spake unto me, saying, This is *the word of the Lord* unto Zerubbabel saying, Not by might nor by power, but by my spirit, saith the Lord of hosts."

Here we see the "two olive trees" chosen to represent the *word of God*, and, in answer to the same question, put the second time, it is said,

"These are the two anointed ones, that *stand by the Lord of the whole earth.*"

But again: when Moses went up into the mount, there to get instruction regarding the building of the tabernacle, God told him to "make all things according to the *pattern*" shown him there. Moses came down and did as God bid him. He made the tabernacle, with all its furniture. Within the "most holy place" in this tabernacle was the "mercy seat," on which the blood of the sacrifice was sprinkled. On either end of this "mercy seat" stood a cherub made of "olive tree," and above the whole the shekinah cloud of glory. Now God must have some purpose in having these "two cherubims" made alone of "olive tree." When Solomon built his magnificent temple, there must be the "two cherubims" of "olive tree" in their places. Proof, 1 Kings 6:23:

"And within the oracle he made *two cherubims of olive tree*, each ten cubits high. (Verse 27.) And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall: and their wings *touched one another in the midst of the house.*"

These "two olive trees" stood "before the God of all the earth," whose presence was manifested in the cloud of glory "over the mercy seat." These things have a meaning. The cloud of glory represents the Father, the mercy seat typifies Jesus Christ as the "propitiation," and the two cherubims of olive tree symbolizes the "two testaments" or "covenants." How beautiful! one wing of each cherub touched the outer wall opposite each other, and the other two wings touched each other over the "mercy seat," while each cherub's face was turned toward and looked on the mercy seat. Here is one of the most lively types of the "two testaments" found in the word of God. As the wings of the cherubims touched the outer wall on either side and met each other over the mercy seat, so with the two testaments. The Old Testament, beginning with the account of the creation, then of the patriarchal and prophetic ages, finds its fulfillment in Christ, and there ends; for the "law and the prophets were until John,"

says Jesus. The New Testament, taking up the theme where the old one became complete, gives, not only the history of the world and church, but instructions for the guide of the church until the end of the world. Thus the two Testaments begin their testimony with the creation, and reach from "paradise lost" to "paradise restored." But these two cherubim's faces were turned toward each other, and looked on the mercy seat. So the Old Testament, by all its types and shadows, points to Christ and Calvary as the "end of the law for righteousness," while the New Testament points us back to Christ and Calvary for the foundation of the Christian hope. As God's method of communicating with his people under the law was to meet his "high priest" between the two "cherubims of olive tree," so in the antitype under the gospel—he meets the antitypical "high priest," Jesus Christ, *between* the two covenants, or testaments. The old one was fulfilled and annulled by the blood of Christ, and the new one was ratified and put in force by the same blood. These "two witnesses" are also said to be "two candlesticks." The terms "candlestick" and "lamp" are interchangeably used in the scriptures, and David declares of God's word:

"Thy word is a LAMP unto my feet and a LIGHT unto my path."

The two Testaments are indeed the great sources of light, without which the darkness of an eternal night would be upon the earth, for in them is contained the whole revelation of God to man.

Having now determined the two testaments to be the "two witnesses," we shall notice what is meant by "prophesying in sackcloth." Sackcloth has two significations in the scriptures. 1st, sorrow, affliction, mourning; 2d, obscurity or darkness. It has the latter meaning in this instance: under the "sixth seal" it is said, "the sun became black as sackcloth of hair." Rev. 6:12. "Sackcloth of hair" over the sun would not shut out its light wholly, but would produce a *partial obscuration*. So with these two testaments: they were to prophesy during the whole gospel dispensation, but their *sackcloth testimony* is *confined* to 1260 years, during which period their testimony was to be faithfully borne, but in a *measure hid* or *obscured* by a shroud of sackcloth thrown over them. Paul informs us that in his day "the word of God was not bound," but he also speaks of the "falling away" or apostacy that was to ensue after his decease. He tell us that the great pagan power, which then persecuted the church, "hindered" the

development of that apostacy, but that this hindering cause should be "taken out of the way," and then this apostacy should begin and make rapid strides toward perfection in the establishment of "the man of sin," or papal hierachal succession. The church continued comparatively pure until Constantine, the Roman emperor, was converted, about A. D. 312, when the church rapidly became corrupt. Creed after creed was instituted, and "the way seemed prepared for the decay of every Christian doctrine." By the commencement of the sixth century the apostacy was complete, and the historian informs us that the "worship of the Christians had become no less idolatrous than that of the Pagans—the Roman Catholic church was fully developed. The first name found on the head of the symbolic woman of Rev. 17, which we have seen represents the Catholic church, is that of "MYSTERY." This will give a clue to the meaning of the "sackcloth" which was to enshroud the "witnesses" during 1260 years. The Revelator informs us that this woman is "that *great city* that reigneth over the kings of the earth," and this reign is confined to 1260 years, during which time the "*holy city*" should be trodden "under foot." We have seen that the establishment of the Catholic church, by the "kings of the earth," as the only tolerated church, is the event that marks the beginning of the 1260 years of "war on the saints." Now it will be seen that when this is done, the Catholic creed *takes the place* of the word of God in its purity, or rather the testimony of the witnesses must be interpreted according to the Romish creed of "mystery." The bible being confined wholly to the hands of the Romish clergy, all the light that emanated from it, must find its way through the creeds, confessions, and established dogmas of the "Mother of harlots," which, like a pall of "sackcloth" enveloped them, consequently the "holy city" or true church must accept the testimony of the "witnesses," as interpreted by the Roman ritual, or suffer martyrdom for remaining faithful to their true teaching. Consequently the Revelator says, "They were slain for the *word of God* and for the TESTIMONY which they HELD," (Rev. 6: 5) which was the unclouded testimony of the "witnesses."

Having now given an exposition of the "holy city" and "two witnesses," and seen what was necessary to tread "under foot" the former, and clothe the latter "in sackcloth," namely, the establishment of the Catholic faith by legal enactment, we shall now give this fearful edict with its date. The Catholic church having become united on all points

of doctrine, and the Pope of Rome acknowledged as its head, nothing remained to be done but the issuance of the edict by the civil power, compelling "all men" to embrace and profess its faith. Accordingly, in A. D. 532, Justinian, the mighty monarch of Eastern Rome, finished the work and began the awful "war on the saints" by issuing the infamous decree which we now give from "Bower's History of the Popes," vol. 1, page 334, who says:

"While the Arian king was striving, by the most just and equitable laws, to clear the church from all simony in the West, the Catholic emperor was employing the most unjust and unchristian means of clearing her from all heresies in the East—that of persecution; and the most cruel persecution any Christian emperor had yet set on foot, or countenanced. For by an edict which he issued, to unite all men in one faith, whether Jews, Gentiles, or Christians, such as did not, in the term of three months, embrace and profess the Catholic faith, were declared infamous; and, as such, excluded from all employments, both civil and military, rendered incapable of leaving anything by will, and their estates confiscated, whether real or personal. These were convincing arguments of the truth of the Catholic faith; but many, however, withstood them; and against such as did, the imperial edict was executed with the **UTMOST RIGOR**. Great numbers were driven from their homes, with their wives and children, **STRIPPED** and **NAKED**. Others **BETOOK THEMSELVES TO FLIGHT**, carrying with them what **THEY COULD CONCEAL**, for their support and maintenance; but **THEY WERE PLUNDERED** of the little they had, and **MANY OF THEM INHUMANLY MASSACRED** by the Catholic peasants, or the soldiery, who guarded the passes."

Here we have just what the prophecy demands, namely, the establishment of the Catholic religion and "**ALL MEN**" compelled to embrace it, and it is executed with all the military force of this mighty empire. The "down trodden" saints of God now begin to fall "by flame, spoil, sword, and captivity" "for the word of God and for the testimony which they held." The rack, fagot, and dungeon are brought into requisition to compell the saints of God to renounce the true faith. The father who has gathered around him a family of loved ones, and has a little home to shelter them, is "turned out doors, stripped and naked," or "inhumanly massacred." Here, then, began the treading under foot of the "holy city." Gibbon also informs us that,

"The insufficient term of **THREE MONTHS** was assigned for the *conversion or exile of all heretics*. * * * On the approach of the Catholic priests and soldiers, they grasped with alacrity the crown of martyrdom; the conventicle and the congregation **PERISHED IN THE FLAMES**. But in the creed of Justinian the guilt of murder could

not be applied to the *slaughter of unbelievers*; he piously labored to *establish with FIRE and SWORD the unity of the Christian faith.*" Gibbon, vol. 3, pp. 264, 265.

This infamous act not only trod "under foot" the "holy city," but it also clothed the "witnesses" in "sackcloth," by enshrouding them with the Catholic creed, and thus obscuring their true meaning. We will now notice Rev. 11: 5:

"And if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies: and if any man will hurt them, he must in *this manner* be killed."

This fire proceedeth from their mouth. So their testimony against their enemies will prove their destruction. All those who "hurt" these "two witnesses," or treat them with indignity, must suffer death in accordance with their testimony, for says Jesus:

"My word shall judge you in the last day."

Or, as the apostle Paul says:

"In the day when God shall judge the secrets of men by Jesus Christ ACCORDING TO MY GOSPEL." Rom. 2: 16.

And again says Jesus:

"I testify unto every man that heareth the words of the prophecy of THIS BOOK, if any man shall add unto these things: God shall add unto him the *plagues* that are WRITTEN IN THIS BOOK."

In the day of judgment, these two witnesses will testify for or against us all, and God will pass sentence upon us in accordance with their testimony.

"These have power to shut heaven, that it rain not in the DAYS OF THEIR PROPHECY: and have power over waters to turn them to blood, and to smite the earth with all plagues, *as often as they will.*" Rev. 11: 6.

The first clause of this verse carries our mind back to the time when Elijah the prophet was upon the earth. Ahab, the wicked king of Israel, had married a heathen woman named JEZEBEL, which was contrary to the law of God. This then was an *unholy alliance*. The result of this alliance was that Ahab was led into idolatry, and persecuted the prophets of God in consequence. This woman, Jezebel, thirsted for the blood of the prophets of God and instigated the work of their destruction.

Elijah "prayed earnestly that *it might not rain*: and it rained not by the space of THREE YEARS AND SIX MONTHS." James 5: 17. See also 1st Kings 17 and 18.

"Three years and six months," Jewish time, is, as we have seen, 1260 days. This woman Jezebel was a type. Her

antitype is found in the Catholic church. We have her mentioned in Rev. 3: 20 as such. The mystical Jezebel maintains the same "unholy alliance" with "the kings of the earth," who are the antitype of Ahab, the wicked king of Israel. The result, in the type, is a dearth of 1260 literal days. In the antitype, the result is a *spiritual* dearth of 1260 prophetic days or years. The holy spirit is likened unto "water" in the scriptures, and is frequently said to have been "*poured out.*" In the parable of the sower, the "*word*" is said to be the "*seed.*" If there is a scarcity of *seed* there must be a proportionate scarcity of the *products* of that seed. Thus, when the light of God's word is obscured, there must be a spiritual dearth, for "faith cometh by hearing and hearing by the word of God." Rom. 10: 17. And again, says Paul, "*After that ye believed, ye were sealed with that holy spirit of promise.*" Eph. 1: 13.

Rev. 11: 6, last clause, "And have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will."

Waters, in this book, represent "peoples, *nations*, languages and tongues," so, in accordance with this declaration, *every* judgment with which the world has been visited, has come in accordance with the testimony of the "two witnesses." The "seven vials" of God's wrath are poured upon the earth in their order at the exact time foretold by the witnesses. See Rev. 16.

We will now give direct testimony, concerning the "witnesses," from history. Dr. Croly, speaking of this period says:

"The Latin language, overwhelmed in the dialects of the Gothic invaders, had ceased to be spoken; the Latin scriptures were thus an unknown tongue, and the people, disturbed and impoverished by perpetual war, had neither time nor knowledge for their translation; the ignorance had reached the clergy, and the Pope, more of a warrior and a statesman than a priest, found that he could rise to dominion without the writings of prophet or apostle. The SCRIPTURES DIED OUT OF THE WORLD'S MEMORY. * * Tyranny and bigotry loved darkness better than light, and strove to crush the gospel; a code of the most furious persecution was established AGAINST ALL who dared TO BRING THE SCRIPTURES OUT OF THE DUST, and put a tongue into the dead; the gospels were trampled upon and destroyed; their readers were proscribed and exterminated; Rome, in the name of Christ, raged against the revelation that He had commanded with his last breath to be preached to every man under heaven."

Mason, in his "History of the Inquisition," p. 49, says that the scriptures were not allowed to be translated except

into the three languages in which the title of Christ was written over his head at his crucifixion, namely, Hebrew, Greek and Latin. Of course the common people could not understand these, and Bower tells us that the "people forgot there was such a book as the bible."

Having now shown all the characteristics of these "witnesses," and the beginning of their "sackcloth" testimony in 532, together with the beginning of the treading "under foot" of the "holy city" or church, we are prepared to follow this period to its termination and see what events are demanded by the prophecy to mark its end.

The "Justinian Code" of persecution was perpetuated by the civil powers over which the Roman church reigned for 1260 years, during which period from 50,000,000 to 75,000,000 of the saints were offered as a sacrifice upon the altar of the faith of the "mystical Jezebel."

"And when they shall have *finished* their testimony, the *BEAST* that *ASCENDETH OUT OF THE BOTTOMLESS PIT* shall *MAKE WAR* against them, and shall overcome them, and kill them." Rev. 11: 7.

The "two witnesses" have never ceased to bear testimony, and will not till time ends, but their testimony in "sackcloth" (the only testimony spoken of in the chapter), is limited to 1260 years. The prophecy demands two things at the end of this period; 1st, the end of the reign of the mystical Babylon, and, as a consequence of this, the end of the treading under foot of the "holy city" or church, by the abrogation of the "Justinian Code," which restores toleration to the saints; 2d, the death of the "two witnesses." Both these events must take place in the same year, as the period ends, in both its phases, at the same time.

A "beast," in prophecy, invariably symbolizes a civil power. (See Daniel 7). Here, then, we have a civil power ascending "out of the *bottomless pit*," or abyss. This pit is of course symbolic, as it contains within its precincts a *living nation*, which comes out at the end of the 1260 years. (See Rev. 9). As a symbol it can only symbolize a gigantic system of corruption, and consequently represents the Catholic church. Her doctrines have *no foundation in truth*, therefore have *none at all*—are "bottomless." Again, it is said that she is "the habitation of devils, and the hold of every foul spirit, and cage of every unclean and hateful bird." Rev. 18: 2. By turning to chapter 17 we have this further proved. Here it is said that the number of kings, over which the

woman reigned, are "seven." We have seen that her reign is of 1260 year's duration. These "kings" or civil powers rise in *consecutive order* during this period, and in their turn support "the woman." See verses 9, 10. After the seventh and last king had reigned "a short space" and the end of the 1260 years is reached, "*one of the seven*," over which she *had* reigned, becomes an *eighth*, and this one is said to be "*the beast out of the bottomless pit*." See Rev. 17: 8, 11. The apostate city reigns over *but* seven kings, and as the "*eighth*" *had been* reigned over as one "of the seven," it *must of necessity be a REVOLTED POWER in its new form*. We now see the meaning of the words, "*ascendeth out of the bottomless pit*." This "*eighth*" power which had been chained in the "*bottomless pit*" of Catholicism, revolts from the reign of mystical Babylon at the end of the 1260 years, and comes out of this "*pit*" by casting off its allegiance to that church. Again, it must be a revolted power that abrogates the "*Justinian Code*" of persecution, and decrees *toleration*, which the prophecy demands; for a decree of toleration to the Protestants, by a once bigoted Catholic power, is, *in itself, an act of hostility to the Church of Rome*. This power also kills the "*two witnesses*" of Christ. What is necessary to effect their death? We have seen that the establishment of the Catholic creed by law, clothed them "*in sackcloth*." This *partially* obscured their meaning: but at the *end of the period* they are to be rendered *null and void*—a dead letter. Their testimony is to be *destroyed wholly* by this eight power. This proves this revolted or "*eighth*" power to be an enemy to the word of God or an *infidel* beast or government. Nothing but the establishment of INFIDELITY BY LAW will render the scriptures "*null and void*" or put an end to their testimony. Every system of worship, be it ever so erroneous, is *professedly* founded on the scriptures, except that of the heathen or infidel, to whom they give no ray of light.

Having ascertained these facts, we have only to inquire if one of the great Catholic powers of Europe revolted from the Church of Rome, decreed toleration to the saints of God, and established infidelity *by law*, at the end of the 1260 years, and the page of history answers, *Yes!* Is it possible for us to mistake the power? No. There is but ONE "*beast that ascendeth out of the bottomless pit*" in the prophecy, and there has been *but one* power of modern times that has done the work, namely, FRANCE, in the "*reign of terror*." France had been one of the most bigoted, intolerant Catholic powers

of the "dark ages," in whose territory 70,000 Protestants perished in one night at "the St. Bartholomew massacre." But in 1789 it had revolutionized its principles to such an extent as to institute a revolution against the Romish church. The revolution began July 12, 1789, with the attack on the "Bastille" of Paris. On May 17, 1790, "all connection with the Roman court was dissolved" by the National Assembly. (Bower, vol. 3, p. 414.) Here France "came out" of the Roman church by destroying all union between them.

"Sept. 14, 1791, the Constituent Assembly confiscated the property of the church, and every kind of property connected with the churches and charities was sold." Kett's View, p. 204.

The amount realized by this sale was over \$7,000,000. We have seen that the 1260 years began in 532, consequently they must end in 1792. We will now, therefore, enter that year and see if the events which mark their end then took place, namely, the decree of toleration and the establishment of infidelity *by law*. The following from Bower's History of the Popes, vol. 3, p. 414, speaks for itself:

"About the commencement of the year 1792, the direct personal assaults upon the ecclesiastics [Roman] began. The Assembly proclaimed the toleration of ALL RELIGIOUS WORSHIP."

Allison also bears testimony that "toleration" was established "TO THE FULLEST EXTENT." All history is in harmony on this point. This abolished all "war on the saints," and since then the church has enjoyed every privilege. The "holy city" was no longer trodden "under foot," and the reign of the unholy city terminated. We will leave the account of the fearful war of extermination on the Catholics that was waged by France, in 1792, for our next article on "the woman in the wilderness," where it more properly belongs.

Having now seen the end of the 1260 years "war on the saints," we shall notice the death of "the witnesses." Infidelity began to manifest itself early in the year, and about July the bones of Voltaire and Rasseau, two infidels, were placed on the high altar of the Church of St. Genevieve (which had been converted into a repository for the remains of the great men of the revolution), and incense was offered. The Convention, it will be seen by this, publicly acknowledged infidelity to be the religion of the empire. The climax was reached in August, by the overthrow of the Catholic Monarchy and the establishment of a Republic of ATHEISM on its ruins. The Monarchy fell on the 10th, and says Faber, vol. 3, p. 363:

"On the memorable 26th of August, in the year 1792, an *open* profession of *ATHEISM, IRRELIGION* and *INFIDELITY* was made and FORTHWITH ACTED UPON, by a whole nation ONCE DEVOTED TO THE PAPAL SUPERSTITIONS. Christianity was then formally abolished, as a notorious and malignant imposture by the Government of revolutionary France; and so well did the people second them, that, while not a trace of the gospel could be found throughout the reprobate metropolis, every frantic oration in praise of Atheism was loudly and enthusiastically applauded."

In September, 1792, the French war minister declared that the Marseilles Hymn was the *Te deum* of the French Republic.

"The decree, condemning the Bible and establishing Atheism, was passed August 26, 1792." Dr. Litch.

What a spectacle is this, a nation "once devoted to the papal superstition,"—the eighth and "of the seven,"—abrogating the word of God, as far as it was in its power, and instituting *infidelity* in its place. Yet this is what the prophecy demanded and *it has been fulfilled*. Their hatred of the scriptures will be seen from the following from "Smith's Key to Revelation :

"THE TERRIBLE REPUBLIC (the name they assumed before they became an empire) having by *PUBLIC AUTHORITY* denied *God* and the Christian religion, were prepared to patronize any and every enormity; *the burning* of the BIBLE in a PUBLIC PLACE; the parading of the sacramental vessels through the streets on an ASS, in contempt; posting in their places of burial, "DEATH IS AN ETERNAL SLEEP;" abolishing the Sabbath, and shutting up the houses of God; declaring Christ an IMPOSTER—the Gospel a forgery; and swearing to extirpate CHRISTIANITY from the world; assuring the public as follows: 'Man, when free, wants no other DIVINITY than HIMSELF. REASON dethrones both the kings of earth and the KING OF HEAVEN. NO MONARCHY ABOVE, if we wish to preserve our REPUBLIC BELOW. Every other than a republic of ATHEISM is a chimera. If you ADMIT the existence of a Heavenly Sovereign, you introduce the wooden horse; what you adore by day will be your ruin by night.'"

* * * * *

"A comedian, as a PRIEST of illuminism, publicly attacked God thus: "No, THOU DOST NOT EXIST! If Thou hast power over the thunderbolts, grasp them and aim them at the man who dares set THEE AT DEFIANCE in the face of Thine altars! But no!—I blaspheme Thee, and yet I live. No, THOU DOST NOT EXIST!"

Thus the atheistical "beast" from the bottomless pit made war on the "two witnesses" of Christ, overcame and "killed them" in 1792. It is impossible to conceive of a more positive and perfect fulfillment.

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Verse 8. "And their dead bodies shall lie in the street of the great city, which *spiritually* is called Sodom and Egypt, where also our Lord was crucified."

We have seen that the "great city" is the Romish church. France having been one of the *thoroughfares* of that city and one of the *avenues* that *led to its* supremacy, it was in her dominions that the two witnesses were destined to lie dead. Some have supposed that reference is made to Jerusalem because it is said "where also our Lord was crucified." Jesus was *not crucified in the streets of Jerusalem* but on Mt. Calvary. The place where the witnesses lie dead is "SPIRITUALLY called *Sodom and Egypt*, where (*spiritually* of course) our Lord was crucified:" for, to suppose a *literal* Savior to be crucified *literally* in a "spiritual" city, is absurd. Seeing, then, that this place is a "spiritual Sodom and Egypt," we must find the characteristics of those two places in France. Sodom was destroyed for its *licentiousness and debauchery*, and there never has been a more notoriously licentious government than the French infidel Republic. The laws of marriage were abrogated and "*fornication established by law.*" A public prostitute was worshiped as the "goddess of reason" during the revolution. Egypt was visited with the judgments of God for its *infidelity*, and for refusing to release the Israelites from bondage. "Who is the Lord that I should let his people go?" said Pharaoh. Egypt was an infidel nation, Sodom a licentious one, and republican France was the great embodiment of both these sins. France, when "devoted to the Papal superstitions," was a bitter persecutor of the saints—the "spiritual" or mystical *body of Christ*. 70,000 Protestants perished in her dominions in one night, as we have seen, 30,000 of them falling in Paris alone. "We are members of his (Christ's) body, of his flesh and of his bones," says Paul. Consequently in putting the saints to death she had crucified the mystical body of Christ. This is shown, also, at the conversion of Saul, when Jesus said unto him, "Saul, Saul, why persecutest thou *me*?" thus recognizing the fact that "as ye have done it unto one of the least of these my brethren, ye have done it unto me." Again, Paul speaks of a class who "have crucified unto themselves the Son of God *afresh*, and put him to an open shame."

Verse 9. "And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves."

All Europe stood aghast at the atrocities of France, and

some of the great nations arose in arms against her, for says the Revelator, "They that dwell on the earth shall wonder * * when they behold the beast that was, and is not, and yet is," or infidel France. Rev. 17: 8. Although the witnesses lay dead in France, yet the wondering nations suffered them not to be consigned to everlasting oblivion, but held fast their testimony, and even in France the scriptures were retained by some of the peasants at the risk of their lives, even after the "government" (the beast) had killed them by legal enactment. "But," says one, "this work is confined to France." Well, this is what the prophecy demands. It is not said that the *whole world* shall slay the witnesses, but "*THE beast that ascendeth out of the bottomless pit.*"

Verse 10. "And they that dwell upon the earth shall rejoice over them, and *make merry*, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth."

The following extract from history will show a striking fulfillment of this verse. Dr. Croly says:

"A very remarkable and *prophetic* distinction of this period was the spirit of FRENZIED FESTIVITY which seized upon France: the capital and all the republican towns were the scene of FEASTS, PROCESSIONS and shows of the most extravagant kind; the most festive times of peace, under the most expensive kings, were thrown into the shade by the frequency, variety, and extent of the REPUBLICAN EXHIBITIONS; yet this was a time of perpetual miseries throughout France: the guillotine was bloody from morn till night."

Says Dr. Coke, page 187:

"To prevent, in the midst of these commotions, every symptom of RETURNING REMORSE, and to banish reflection from every bosom, the minds of the Parisians were kept in a continual fever of the most disolute gaiety."

Between the 10th of August, 1792, and the 1st of January, 1794, says Robinson, upward of two hundred new plays were enacted in the Parisian theatres.

Verses 11 and 12. "And after three days and an half the spirit of life entered into them, and they stood upon their feet: and great fear fell upon them which saw them. And they heard a voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."

Here we see that the witnesses are to have a resurrection at the end of "three days and an half," which are of course *three years and an half*, as the 1260 days are so many years. As the establishment of infidelity by law *deprived* them of life, of course the *opposite*, namely, the *abrogation of all these laws must restore them to life*. When the bible is no longer

prohibited, and the *cause* of their death removed, it is useless to talk of these witnesses still lying dead, for they will "stand upon their feet." We have seen that their testimony "in sackcloth" began in 532, consequently 1792 is the 1260th year, and is, therefore, the FIRST YEAR OF THEIR DEAD STATE. The infidels themselves unwittingly admit this to be the case, for in 1792 the *calendar was changed*, and 1792, which had been called the "*fourth year of liberty*," (the revolution having begun in 1789, which constituted that the first year) was proclaimed as the "*first year of EQUALITY*." Why was this? Because in that year *every title*, from that of the King to that of the Nun, was abolished, and all men reduced to the level of "equality." This gives us the middle of 1795 as the date of their resurrection, and if we find the abolishment of those laws which slew the witnesses *at that time*, it will prove positively their resurrection to life. The following extracts will show this to be the fact. Says Mr. Kett:

"After the downfall of Robespierre, the effusion of blood began to abate. On the 28th of May, 1795, Lanjuinais obtained a DECREE FOR THE FREEDOM OF RELIGIOUS WORSHIP, and on the 27th of June (the sixth month) following, the CHURCHES IN PARIS WERE OPENED, and SERVICE PERFORMED WITH GREAT CEREMONY. The Convention authorized the different Communes to make use of the Churches not sold, for the PURPOSES OF WORSHIP, and subjected the ministers to a declaration only, before the municipality, of their submission to the laws. This appearance of TOLÉRATION *in the government* diffused general satisfaction, and facilitated the peace with the insurgent western departments."

As "public service" could not be performed until allowed by the government, and as it could not be performed without "the witnesses" or scriptures, this fact proves that the *government* restored the witnesses to life by *legal enactment*. But again, says "Scott on the Revelation," pages 68, 92:

"Although the growth of the beast (France) was essentially checked by the Reformation, and the excinding act of the Council of Trent, yet he still lives, and in 1792 he had power to overcome the witnesses." "The witnesses being killed */* it was not until 1795 that THE PROTESTANTS BEGAN AGAIN TO CELEBRATE THEIR WORSHIP."

Rowan's History of the French Revolution, page 165, says under date of 1795:

"The Convention have proclaimed LIBERTY TO ALL RELIGIOUS CREEDS."

Says Alison, vol. p. 383: "The churches were RESTORED to the anxious Catholics, on the conditions that they should maintain them-

selves; the FIRST SYMPTOMS of a return to religious feeling in this infidel age."

June 17, 1795 is given as the date when "the revolutionary tribunal" "was *abolished by a decree of the Convention.*" Says Alison, vol. 1, p. 371 :

"Meanwhile the Convention gradually UNDID the LAWS which had passed during the revolutionary government,—the law of the maximum of prices; THE PROHIBITIONS OF CHRISTIAN WORSHIP."

These acts restored the witnesses to life, and "their enemies beheld them," but were powerless to prevent it; and *since then*, their testimony has been translated into *every known language* and sent to every island in the sea.

Verse 13. "And the same hour was there a *great earthquake*, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand : and the remnant were affrighted, and gave glory to the God of heaven."

A symbolic "earthquake" always represents a "revolution." In this revolution "seven thousand" men are said to be slain. It reads in the margin, "NAMES of men." All the political and ecclesiastical dignitaries had their "names" or titles ruined in the earthquake of 1792. The titles of king, queen, princes and nobility in the political element, and those of archbishop, bishop, priests and all the various orders of monks, nuns, friars, &c., &c., amounting to about seven thousand, were expunged by the Constituent Assembly. It is also said, "*the tenth part of the city fell.*" The "city," we have seen, is the Roman church; consequently, in fulfillment of this, the whole Catholic hierarchy is either massacred or banished from France during this awful revolution. France had been one of the original "ten" divisions of the Roman empire (see Dan. 7,) and that part of the Catholic church located in France "*fell.*" Thus every particular is fulfilled, and now the declaration is made :

Verse 14. "THE SECOND WOE IS PAST; and behold the third woe cometh quickly."

There are "seven trumpets" brought to view in this book (see chap. 8), the *last three* of which are *woe trumpets*. (See Rev. 8 : 13). The "second woe" and the "sixth trumpet" are consequently synonymous, and when the French revolution is reached, the angel declares "*the second woe is passed.*" This leaves but one more trumpet to sound, and this is the "third" or last woe. When this "last trump" sounds, the *dead* are raised, and "*the kingdoms of this world become*

the kingdom of our Lord and of his Christ." (Verse 15, 18). The question now arises, "Can we determine when the 'dead are raised' and Christ's kingdom established?" We must remember that the books of Revelation and Daniel are the *two great repositories of prophetic time*, and are, consequently, intimately connected together, and each one a *key* to the other. What is lacking in one is made up by the other, and *vice versa*. The history of the world, from Babylon to the resurrection, had passed before Daniel's eye in panoramic vision. (See Dan. 12 : 2). After the resurrection is mentioned as the last "wonder" in the category, the question is asked, "How long shall it be to the end of these wonders?" *i. e.*, the resurrection. The question is answered thus :

"From the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up, [which we have seen from a former article, took place in 532,] there shall be a thousand two hundred and ninety days."

We have seen in a former article that this period of 1290 days, or years, has been shortened to 1260.

"BLESSED is he that waiteth and cometh to THE THOUSAND THREE HUNDRED FIVE AND THIRTY DAYS. But go thou thy way till the END be: for thou shalt *rest* and STAND IN THY LOT AT THE END OF THE DAYS." Dan. 12 : 12, 13.

What thousand is referred to in the 12th verse? *The* is a definite article, and as "THE *thousand* two hundred and ninety" is the *only* thousand spoken of in the chapter, it is *utterly impossible* that anything else can be referred to. The rules of grammar and common sense demand it. Beginning the 1335 days in 532, where we have seen the "war on the saints began, and the witnesses began their "sackcloth" testimony, they reach 75 years beyond 1792, where the "time of the end" commenced, and expire this year, 1867, in which "*he that waiteth*" shall be "blessed" and stand with Daniel "IN HIS LOT AT THE END OF THE DAYS."

Dear Reader, the Lord is at hand! How impressive, how solemn the thought! how calculated to subdue human passion and humble human pride. Behold, he cometh with clouds to judge and justly reward every man according as his work shall be. The Lord is at hand, let it ever ring in thine ears! The Lord is at hand, let it startle thy guilty slumbers! The Lord is at hand, let it break in upon thy daily cares and cause thee to watch unto prayer. The Lord is at hand, let it poison all thy carnal pleasures, and lead thee to the mercy-seat! O sinner, flee to Jesus and escape the approaching storm!

CHAPTER V.

THE "WOMAN" IN "THE WILDERNESS" OF REVELATION XII AND XVII.

The subject of the "woman" "fed and nourished from the face of the serpent, a thousand two hundred and threescore days," we consider a very important link in the great chain of prophecy, a correct understanding of which will afford us the most clear and unmistakable evidence upon the time of the second coming of our blessed Redeemer.

That the woman, brought to view in the first verse, is a symbol of a church, is so universally admitted by expositors, that it would be a waste of time and space to attempt to add anything to the testimony. That the woman represents the true church in the beginning of her career, we readily admit. She is said to be "clothed with the sun," representing the superior light of the gospel dispensation. She is represented as having "the moon under her feet." The old ceremonial law was regulated wholly by the "moon," therefore the moon is the emblem of the Jewish dispensation, out of which she had emerged into the full light of the Gospel day. As the moon borrows her light from the sun, and reflects it upon the earth, so the Jewish economy, which Paul declared was "the shadow of good things to come," borrowed its light from, and typified the glorious ushering in of "the true light" that "now shineth."

Again: she has "upon her head a crown of twelve stars," representing the twelve apostles, they being the great lights of the church, and the *neucleus* around which the early church was formed.

We have seen that the book of Revelation gives us a history of the church and those civil powers coming in contact with the church *during the gospel dispensation*, therefore the 12th chapter begins by first presenting the church, under the symbol of a woman, and then the first great power from which

the church suffered persecution, and of course any *change* in the symbols denotes a change in the condition of the objects symbolized.

Verse 3. "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads."

Some have supposed that this dragon is the literal devil, because it is said, in verse 9, that this dragon is "that old serpent, called the devil, and Satan, which deceiveth the whole world." But let us remember still that we are dealing with symbols, for, if the woman is a symbol, which all do or must admit, the dragon must be symbolic also. But we will notice a few more results of literalism as applied to the symbolic portion of God's word. It is said that this dragon has "seven heads and ten horns," and a "tail" which "drew the third part of the stars of heaven, and did cast them to the earth."

Again: in the 15th verse it is said that he "cast out of his mouth waters as a flood after the woman." We think the absurdity of viewing the dragon or devil as literal, should be apparent to every one, for who is so credulous as to believe that the great spiritual enemy of the race is a huge monster, having seven heads and ten horns, and a tail so long as to reach the stars and drag them from their spheres?

Again: it is said that the dragon and his angels were cast out of "heaven." So, if it is the literal devil, he must certainly have been in heaven some time during the Gospel dispensation; and his size must now be sufficient to contain floods of waters, which he vomits out of his mouth, for if the dragon is literal, the "stars," "waters," "heaven," &c., must be also.

Again: it is said that the woman is, in a subsequent portion of her career, to be "fed and nourished" 1260 days or years, "from the face of the serpent." Has any church, true or false, ever been "fed and nourished from the face of the literal devil? All will answer, No. Then, of course, it cannot be literal.

Again: in chapter 13: 2, it is said that this dragon gives up "his power, seat, and great authority" to another government. Has the devil abdicated his throne and lost all power? We see too many sad evidences to the contrary. This dragon, then, is a symbol, and all commentators admit that it is a symbol of the great Pagan Roman Empire, under which Christ suffered and died and the early church was formed. We will now introduce an extract from Dr. Adam Clark, who says on this passage:

“Now, if by the *dragon* be meant the *devil*, then we are necessarily led to this conclusion, that the great apostate spirit is a *monster* having *seven heads and ten horns*: and also that he has a tail with which he drags after him the third part of the stars of heaven. The appellations, *old serpent*, *devil* and *satan*, must therefore be understood *figuratively*. The heathen power is called *that old serpent which deceiveth the whole world*, from its subtlety against the Christians, and its causing the whole Roman world, as far as it was in its power, to embrace the absurdities of Paganism. It is called the *devil*, from its continual false accusations and slanders against the true worshippers of God, for the devil is a *liar* from the beginning; and it is also called *satan*, from a Hebrew word, signifying an adversary, from its frequent persecutions of the Christian church.”

The Roman Empire was Pagan or infidel in its religion, and was a bitter persecutor of the early church, no less than 5,000,000 having suffered martyrdom under the heathen Roman emperors prior to the conversion of Constantine.

Having identified this power, and shown that the different changes in the symbol represent the different changes in the condition of the Roman empire and its religion, all must see that the same principle applies to the woman, *i. e.*, the changes in that symbol must represent the different changes in the church. As a marked change takes place in the symbol of the woman, in the 6th and 14th verses, we invite the especial attention of the reader to this portion.

Verse 6. “And the woman fled into the *wilderness*, where she hath a place prepared of God, that *they* should feed her there a thousand two hundred and threescore days.”

It will be seen from this, that the woman or church, *leaves the place* she occupied when John first saw her, and flees “into the wilderness.” As the woman possessed no means of reaching the wilderness in the beginning of her career, it was necessary that some propelling power should be given her to enable her to accomplish that end. Consequently, we have the flying power brought to view in verse 14th thus:

“And to the woman were given TWO WINGS OF A GREAT EAGLE, that she might FLY into the WILDERNESS, into her place, where she is nourished for a time, and times, and half a time from the face of the serpent.”

As the woman possessed *no wings* when John first saw her, of course the “two wings” must symbolize something *added to the church*, without which she could never have fled “into the wilderness. The following, from Dr. Clarke’s Commentary, beautifully explains the “two wings”:

““And to the woman were given two wings of a great eagle. The great eagle, here mentioned, is an emblem of the Roman em-

pire, in general; and, therefore, differs from the *dragon*, which is a symbol of the HEATHEN ROMAN empire, in particular. The Roman power is called an *eagle*, from its legionary standard, which was introduced among the Romans in the second year of the consulate of Caius Marius; for before that time minotaurs, wolves, leopards, horses, boars and eagles were used indifferently, according to the humor of the commander. The Roman eagles were figures in relief, of silver or gold, borne on the tops of pikes, the wings being displayed, and frequently a thunderbolt in their talons. Under the eagle, on the pike, were piled bucklers, and sometimes crowns. The two wings of the great eagle refer to the TWO GRAND INDEPENDENT divisions of the Roman empire, which took place January 17, A. D. 395, and were given to the woman, Christianity being the established religion of both empires."

We have seen, in our article on "the holy city and two witnesses," that the apostacy or "falling-away," spoken of by Paul in 2d Thess. 2:3, began with the conversion of Constantine about 312. As the apostacy could not be developed until the hindering cause or Paganism was "taken out of the way;" it was necessary that changes should take place both in the symbolic woman or church, and also in the dragon or Roman Empire.

We see, from these facts, that the casting down of the dragon, or Paganism, brought to view in verses 7 and 9, was fulfilled in the change of the prevailing religion of the empire from Paganism to Christianity. Thus the influence and support of these two mighty empires, represented by the two wings, were given to the church. She was now liberated from the cruel persecutions of the Pagans, to some extent, which had kept her pure and spotless; but did she continue thus? O, no. The natural tendency of an acquisition of worldly power to the church, is to cause her to loose her reliance upon God, and place it upon the power that exalts her to that unlawful position—in other words, its inevitable result is APOSTACY. Any union between civil and ecclesiastical power, is spiritual fornication. Was this the result of a gift of the two wings to the woman? It was, most emphatically, as we have seen. Her flying with those wings must of course represent her as using them for her *support*, and elevating herself by their aid to a lofty position.

When the church began to use her newly-acquired wings, she was exalted—but not toward God. She flew—but not toward her living head, but rapidly into the *wilderness*. As she flew *into* the wilderness, it is evident that the wilderness symbolized her *condition*, as the fact of her being "clothed with the sun," &c., symbolized her condition in her primary state.

The "wilderness" is, of course, symbolic, for to suppose a *symbolic woman* in a *literal wilderness* is to do violence to all rules of interpreting symbolic prophecy, for no church was ever fed and nourished for 1260 years in a literal wilderness.

This being the case, the wilderness, as a symbol, must represent her utter BARRENNESS of Gospel truth and religion. A wilderness is an idle, worthless waste, bringing forth nothing of any value; and, as a symbol, it must have a like spiritual signification.

Ancient Israel, after having reached the borders of the "promised land" were driven back into the wilderness for their *apostacy*, and all perished there. So when the church apostatized by receiving the influence and support of the two great empires of Rome, she rapidly went into a wilderness state or a state of barrenness. We will now introduce a short extract from "Whelpy's Compend," relating to about the time that the gift of the wings took place:

"From this period the Christian church was loaded with honor, wealth and power; nor did her virtue ever sustain a severer trial.—The chief dignitaries of the empire could scarcely do less than imitate their master; and Christianity soon became a necessary qualification for public office. The church now no longer appeared in her ancient simplicity and purity; lords and princes were among her converts; and she was dressed in robes of state. Her ceremonies were increased; her forms of worship were loaded with pomp and splendor; her doctrines were intermingled with the senseless jargon of philosophy, equally absurd and vain; and the way seemed prepared, not only for the decay of Christian doctrine and morality, but of every science which distinguishes civilized from savage nations."

This proves the change in the condition of the church, the result of the gift of the "two wings."

The reader will have perceived by this time, that we believe this woman to be an apostate church, from the time of the gift of the "two wings" of the great eagle, and will, probably, ask if it is not said that her place was "prepared of God?" We answer, it is; but this proves nothing in her favor. God has not only "prepared a place for the devil and his angels," but he has prepared a place for all the wicked, and he will employ means of his own choice to bring them there. The very fact that the place prepared was a "wilderness," when understood, is positive proof of her apostacy. It is not said that *God FEEDS* her there, but "*they shall feed her there,*" &c. We shall ascertain who *they* are very soon.

As the woman has apostatized or fled "into the wilderness, and as God has always had some who remained *true* in the

midst of apostacy; we shall find the true church brought to view as those who remained aloof from this apostacy and retained their "ancient simplicity and purity:" Consequently we now refer the reader to the 17th verse, which is conclusive proof of the character of the woman:

"And the dragon was wroth with the woman, and went to make war with the REMNANT OF HER SEED, WHICH KEEP THE COMMANDMENTS OF GOD, AND HAVE THE TESTIMONY OF JESUS CHRIST."

We think none should doubt the character of the woman now. A remnant is a small portion remaining after the great body is cut off. So in this case. After the church had apostatized, and had been taken under the guardian care of civil power, the dragon could no longer "persecute *her*," and consequently makes war with the *remnant*, which is constituted such by virtue of their keeping "the commandments of God, and having the testimony of Jesus Christ."

If the *woman* had not apostatized there could have been no such *remnant* brought to view. All that keep "the commandments of God and have the testimony of Jesus Christ" are embraced in the "remnant," consequently the woman *does not* "keep the commandments of God" &c. "The "seven thousand," who would not "bow the knee to Baal" when the great body of Israel had become idolators under the wicked king Ahab, were a "remnant," *because* they remained true. Thus from the gift of the "two wings" to the woman, we have two churches—the woman and the remnant—the false and the true. This is also brought to view in Daniel 11:30 where the civil power or "king" has "intelligence *with them that forsake the holy covenant*." This "holy covenant" is the *new covenant* ratified by the blood of Jesus. Here is a class who *forsake* the covenant or apostatize, for it is impossible for any one to *forsake* that which they have never been allied with. The party who forsake the covenant are allied with civil power which we have seen is a characteristic of the "woman" of Rev. 12; Dan. 11:32.

"And such as DO WICKEDLY AGAINST the covenant shall he corrupt by flatteries: but the people that DO KNOW THEIR GOD shall be strong and do exploits."

Here we have the woman and remnant both brought to view; one "*forsakes*" God, the other "*know their God*," or "keep the commandments of God," &c. But we shall give other proofs of the apostacy of the woman. It is said that she is "*fed and nourished*" 1260 years from the "face of the

serpent." The "holy city" or true church, we have seen, was to be "*trodden under foot*" 42 months or the same period of time. Consequently while the woman is *fed and nourished*, the true church is *trodden down*, which is the direct opposite from being "*fed and nourished*." The holy city or "remnant," never received any wings, and therefore could not fly. The true people of God were never in a symbolic "*wilderness*," for they never were in alliance with civil power but remained "separate" from the world as Jesus taught them.

But in order to make it still plainer, that the woman which flew into the wilderness, was the apostate Church, we will turn to chap. 17 : 3-6 :

"So he carried me away in the spirit into the WILDERNESS; and I saw a WOMAN sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the WOMAN was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration."

We have now followed the woman into "her place," where we have such a description of her as to warrant us in calling her by her proper name—THE ROMAN CATHOLIC CHURCH.

There is *but one* "*wilderness*," and John saw *but one woman* fly "*into the wilderness*," and she flew there with the "*two wings*," consequently when John is taken by the angel into "*THE WILDERNESS*," he sees her as the Catholic Church.—Having now determined positively, from the word of God, the character of the "*woman in the wilderness*," we shall notice the definite period of time, during which she was to be nourished from the face of the serpent, or dragon. God declared that she should be fed and nourished just 1260 days or years. It must be apparent to all that the woman must be taken under the care of "*the kings of the earth*," with whom she had "*committed fornication*," and "*fed and nourished*" BY THEM from the persecution of the dragon; and this could be done in no other way but by establishing the faith of the "*woman*" by imperial law, and compelling the dragon, or Pagan religion, to succumb to her *faith*.

We have seen that when Constantine was converted, the Pagans were "*cast out*" of the *ruling position*, but when we reach the beginning of the 1260 years the prophecy demands

that the Pagan religion shall be *entirely suppressed*. We have seen that the 1260 years begins and ends at the same time in all its phases, consequently the same decree that began the 42 months "war on the saints" or "holy city," and clothed "the witnesses" in "sackcloth," begins the "feeding and nourishing of the apostate woman," from the "face of the serpent" or "dragon," by *compelling the Pagans* as well as the *Christians* to embrace the faith of the "woman," or Catholicism. The prophecy declares that she should be "fed and nourished *from his face*." The face of the serpent represents his external appearance. The dragon was not to be wholly destroyed, but was to have his face so covered up as to disappear from open view. The woman possessed no power, in and of herself, either to suppress Paganism or true Christianity, because that required *military power*. Her unholy union with the "kings of the earth" was the only means by which she could be nourished" or protected from "the face of the serpent," and "fed" on the "blood of the saints," at the same time. This renders it positive that the "kings of the earth" (the 7—Rev. 17 : 9, 10,) are "*they*" who should feed and nourish the apostate woman. As we before remarked, the establishment of the faith and worship of the woman, or Roman Catholic church, by imperial law, is the only thing that will fill the mould of this prophecy. It is utterly impossible to bring any tribulation upon the true Church of Christ, but by establishing a false and idolatrous system of worship by imperial law, and executing the penalty of that law upon all who do not comply with it.

Again : as this woman was to be fed and nourished a definite period of time, it will be readily seen that that period must begin with the act which compels the dragon to crouch at her feet, and receive at her hands that mask, of her own manufacture, through which his "face" could no more be viewed in its true character, but as having the appearance of a true subject of the woman.

We have seen that the "war on the saints" or "remnant" began in 532, with the issuance of Justinian's edict. We will not insert the edict again for want of space, as the reader can turn and read it in the preceding article. The reader will notice that the edict embraces "*all men, whether Jews, Gentiles or Christians*," which were the only three religions in existence. The historian calls the Pagans or "dragon" power the "Gentiles" to distinguish them from Jews or Christians. Thus we see that the same edict that made "war on

the saints," compelled all the Pagans in the empire to be baptised into the Catholic church or suffer the penalties of death and banishment.

An extract from Gibbon, bearing directly on the Pagan or "serpent" power, will serve still further to show a most beautiful fulfillment of the portion of prophecy under consideration. Vol. 3, pp. 264, 265 :

"The reign of Justinian was a uniform, yet varied scene of *persecution*, and he appears to have surpassed his indolent predecessors, both in the contrivance of his laws and the *rigor* of their *execution*. The insufficient term of THREE MONTHS was assigned for the CONVERSION OR EXILE of ALL HERETICS. * * At the end of four hundred years, the Montanists in Phrygia still breathed the wild enthusiasms of perfection and prophecy, which they had imbibed from their male and female apostles, the special organs of the Paraclete. On the approach of the CATHOLIC PRIESTS and SOLDIERS, they grasped with alacrity the crown of martyrdom; the conventicle and the congregation perished in the FLAMES. * * A secret remnant of PAGANS, who still lurked in the most refined and the most rustic conditions of mankind, excited the indignation of the Christians, who were perhaps unwilling that any strangers should be the witness of their intestine quarrels. A BISHOP was named as the INQUISITOR of the FAITH, and his diligence soon discovered in the court and city, the "magistrates, lawyers, physicians and sophists," who still cherished the "superstitions" of the Greeks (Pagans.) "They were sternly informed that they MUST CHOOSE without delay between the displeasure of Jupiter and Justinian, and that their AVERSION to the GOSPEL could no longer be DISGUISED under the scandalous mask of indifference or impiety." The patrician Photius, perhaps alone, was resolved to live and die like his ancestors; he enfranchised himself with the stroke of a dagger, and left his tyrant the poor consolation of exposing with ignominy the lifeless corpse of the fugitive. "His weaker brethren submitted to their earthly monarch, underwent the ceremony of baptism, and labored by their extraordinary zeal," to erase the suspicion, or to expiate the guilt of idolatry. The native country of Homer, and the theatre of the Trojan war still retained the LAST SPARK OF HIS MYTHOLOGY: by the care of the same bishop "seventy thousand Pagans" were detected and converted in Asia, Phrygia, Lydia and Caria; ninety-six churches were built for the new proselytes; and linen vestments, bibles and liturgies, and vases of gold and silver, were supplied by the pious munificence of Justinian."

A more beautiful and positive fulfillment of prophecy cannot be found on the historic page. Here the Pagans are compelled to become a part and parcel of the very church they had so long despised. This put an end to Paganism in the empire. The Pagans though zealous and intolerent, did not possess that moral courage that carried them to the stake.—They "underwent the ceremony of baptism," thereby receiving that mask which changed the appearance of their "face"

from that of Pagans to that of Christians, according to the standard of Ruman Catholicism, while the "remnant" that remained true to Christ, were sacrificed to the woman. 532, then, is the date at which the woman, or Roman Catholic Church, began to be "fed and nourished" from "the face of the serpent" in the "wilderness," of her apostacy.

Now, as the prophecy declares that she shall be "fed and nourished" for just 1260 prophetic days, or years, from the "face," or open manifestation of the dragonic power, we shall be under obligations to show, by facts in history, the exact termination of that period.

It must be apparent to all that, at the expiration of that period, the serpent or dragon, will tear off the mask which he was compelled to receive from the woman in 532, and resume his ancient practice, namely, that of persecuting "the woman;" because he will wear the mask no longer than the imperial law that placed it upon him remains in force; and this law must continue in force as long as the woman maintains her unholy alliance with the "kings of the earth." And this union must remain intact so long as the edict of Justinian remains unrepealed. Thus we have three different events that must mark the end of the period.—1. The union between the "woman" and the "kings of the earth" must be broken, for as long as this remains, no power can liberate the "serpent" from her clutches. 2. The edict of Justinian, which compelled "all men" to be of "one faith" during the period of 1260 years (for the edict was incorporated into the "Justinian code," and remained there during that period), must be abrogated by decrees of toleration, for this is the only thing which will release the dragon, or serpent. 3. Immediately upon his release, the dragon will turn the tables upon the woman, establish *his* religion by imperial law, and execute the penalties of that law upon the woman for non-compliance, in like manner that the "kings of the earth" did in 532, when he went into captivity to her. We think that these are legitimate conclusions, for as the woman was not to be "fed and nourished" from his face after the termination of the 1260 years, the prophecy demands that the dragon will avenge himself upon the woman for his long captivity. As we remarked before, this must be done by an open manifestation of the "serpent;" in other words, the establishment of Infidelity, or Paganism, by law.

We have proved, in our foregoing article, that "*one of the seven*" Catholic powers that supported the apostate woman

during her 1260 year's reign was to *revolt* and "come out" of the "bottomless pit" of Catholicism AT THE END OF THE 1260 YEARS; and this power we also proved was to be an INFIDEL power, from the fact that it killed the "two witnesses of Christ, or made an open war on the word of God. We then proved that atheistical France was that power—the ONLY power that ever did do that work. We proved that "toleration of ALL religious worship," to "the fullest extent," was decreed "in the beginning of 1792." This repealed the "Justinian code" and put an end to the "war on the saints," and also RELEASED THE SERPENT from his long confinement, and he immediately renewed his persecution upon the woman, or Catholic church. We have seen that in August, 1792, the whole Catholic monarchy was overthrown and a republic of ATHEISM established on its ruins. The old Pagan rites were re-enacted. The dragon has torn off the mask and openly manifests himself by establishing his religion by law, now commences a war of extermination on the Catholic church, which was only increased by the remembrance of his former captivity, as the following extract will show. Says Marsh, p. 300 :

"A civil constitution was formed for the clergy, to which all were required to swear, on pain of death or banishment. The great body refused, and priest and altar were overturned, and blood, once esteemed sacred, flowed to the horses' bridles. Such as could, escaped through a thousand dangers, and found an asylum in foreign countries. No tongue can tell the woes of the nation."

In 532 the Infidels are compelled to embrace *Catholicism*, under the penalties of "death and banishment." In 1792 the Catholics are compelled to embrace *Infidelity* under the penalties of "death and banishment." Says Mr. Kett :

"To require the clergy, therefore, to take the NEW OATH to the Constitution, was to require them to RENOUNCE the SOLEMN vows of their religion, and to *commit an act of perjury*."

Here God completely reversed the order of things which had obtained during the 1260 years, and gave the apostate woman "blood to drink," as the following from Goodrich, pages 183, 184, will prove :

"At the commencement of the French Revolution, the clergy in France were both numerous and wealthy. They amounted to no less than eighteen archbishops, one hundred and eleven bishops, and one hundred and fifty thousand priests, having under their control a revenue of five millions sterling, annually, besides three thousand four hundred convents. The clergy and their wealth were now attacked by the INFIDEL revolutionists, and fell an easy prey. The titles and revenues of the clergy were taken away by a decree of the Constituent Assembly; the possessions of the church were now de-

clared to be the property of the nation; the religious orders were abolished, the monks and nuns were ejected from their convents, and their immense wealth seized for the nation. The revolutionary torrent, which was thus set in motion, destroyed law, government and religion in France, and laid waste the ROMAN CHURCH, both there and in neighboring countries. The priests were massacred, her silver shrines and saints were turned into money for the payment of the troops, her bells were converted into cannon, and her churches and convents into barracks for soldiers. From the Atlantic to the Adriatic she presented but one appalling spectacle. She had SHED THE BLOOD OF SAINTS AND PROPHETS, and God now gave her BLOOD TO DRINK."

We have seen that a decree of banishment was issued Aug. 26th 1792 against the whole Catholic clergy. The victims, says Mr. Kett, "were 138 bishops and 64,000 priests of the second order." Fifteen days were allotted for this work, but they waited but *three*; for on the 29th they began to seize and imprison them and between the 2d and 9th of September *thousands* of them were *inhumanly massacred* in the prison of France, by a band of 300 *hired assassins*. Says Gerard Noel:

"Can the overthrow of the monastic orders, plunder of the church property, the destruction of religion by legislative enactment, and the massacre of a hundred thousand of her clergy, be consistent with any reasonable estimate of domination and power. Under such terrific judgments upon the persecutors, can we refuse to admit that the period of the *twelve hundred and sixty years* has terminated its course?"

These facts in history clearly reveal a most perfect fulfillment of the prophecy. With this testimony before us, can any one doubt that the woman ceased to be "fed and nourished from the face of the serpent" in 1792? The whole fury of the dragon, or infidel power, was directed toward the "woman," or Catholic church, while the "remnant," or true church, ceased to be offered as a sacrifice to the drunken harlot. This fixes the 1260 years between the two events that marked their commencement and termination, so as to render it impossible to move them one way or the other.—They cannot be commenced prior to 532, nor can their termination be located this side of 1792. It was impossible for the dragon to make war on the woman until his period of captivity was out; and the fact of his openly manifesting himself in 1792, proves that the period had ended. This being the *ctse* 1335 days begining in 532 will end this year, 1867, which will witness the coming of Jesus Christ the second time, for the salvation of his church, and the destruction of all who "OBEY NOT THE GOSPEL."

CHAPTER VI.

THE TWO THOUSAND AND THREE HUNDRED DAYS. DANIEL VIII: 13.

The first point we think necessary to examine is, at what event do the 2300 days terminate? To settle this point we will first notice the question in the 13th verse, which reads as follows: "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" The answer is found in the following verse: "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." This shows that the sanctuary will be cleansed, at the end of the 2300 days, and not seven years before as some have supposed. What is meant by the *sanctuary* being *cleansed* or *justified*, as it is more properly rendered in the margin, it is not our purpose now to say, nor do we think it necessary, since it is evident that it cannot be cleansed until the "transgression of desolation" is destroyed. The "transgression of desolation" is shown in verses 9-12, to be the "little horn" which all admit to be the Roman power, which according to chapters 11: 45, and 12: 1, comes to "his end and none to help him" at the standing up of Michael and the resurrection. This we think settles the point that the 2300 days or years reaches to, and end at, the second coming of Christ, in harmony with the 1335 days or years. Much more evidence might be given to substantiate this point if we deemed it necessary, but the foregoing, we think sufficient, for it must be evident to all that the 2300 days cannot end till the "transgression of desolation" is destroyed, for they reach, as it is shown in the 19th verse, to "the *last end of the indignation*," which can only be reached, when the transgression of desolation, as we have before remarked, is destroyed. Having thus briefly but very clearly shown, as we think, that the 2300 days terminate at the coming of Christ, we shall next inquire what event marks their beginning. This will readily be seen by inquiring what they measure. To ascertain this, it will be necessary to carefully consider the question in the 13th verse, which is: "How long shall be the vision concerning the *daily sacrifice* and the *transgression of desolation*, to give *both* the *sanctuary* and the *host* to be trodden under foot?" This question, it will be seen, relates to the length of two things: first, the daily sacrifice;

second, the transgression of desolation. These two things, therefore, must be just 2300 days long. From the beginning, therefore, of the daily sacrifice, to the end of the power called the "transgression of desolation," must be 2300 days. "The daily sacrifice" is the first thing measured, and the "transgression of desolation" the last; for, according to chapters 11:31, and 12:11, the "transgression of desolation" does not begin to tread under foot the sanctuary and the host, until the daily sacrifice is taken away and "the abomination that maketh desolate" is set up, which, as will be seen by carefully examining the above verses, marks the beginning of the 1335 days; and, as the 1335 days or years end at the coming of Christ, at which time also, as we have already clearly shown, the 2300 days end, it leaves 965 days of the 2300 as the measurement or length of the daily sacrifice, from where it began to where it was taken away, since 1335 taken from the 2300 leave 965. The daily sacrifice, therefore, is the first thing measured by the 2300 days; and the transgression of desolation the last; the first or daily sacrifice is thus shown to be 965 years long, and the latter or transgression of desolation, from where it begins to tread under foot the sanctuary and the host, 1335 years long; and both together fill up the 2300 days or years. The question then, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" proves that the 2300 days must begin with the restoration of the daily sacrifice. That the sanctuary and the host were not to be trodden under foot the whole length of the 2300 days, is further proved, from the fact that the transgression of desolation, or "little horn," does not exist that length of time.

Having now shown that the daily sacrifice was the first thing to be measured by the 2300 days or years, therefore, we have fully established the fact, that when the daily sacrifice was fully restored, those days must have begun, as we cannot begin to measure anything before the thing to be measured really exists. The daily sacrifice, at the time the 2300 days were given, did not exist, as it had not yet been restored since it ceased at the commencement of the Babylonish captivity. Therefore, it was to be subsequently restored, not *partially* but *fully*; for a partial restoration, such as occurred in the first year of Cyrus and the sixth of Darius, does not fulfill the prophecy; it must be a full and permanent restoration. God never recognizes any half or imperfect fulfillments of his

word, as we have seen in our past arguments on the shorter periods ; if he did, as there are so many such fulfillments, we could never be sure as to when and where it was fulfilled, and, therefore, could never be sure of being right. What we want, then, to mark the beginning of the 2300 days, is a complete or perfect restoration of the daily sacrifice, according to the word of God. For instance, when God called Moses up into the Mount, and showed him the pattern of the tabernacle, &c., he commanded him saying : " See thou make all things according to the pattern showed to thee in the Mount." But suppose that Moses had not obeyed in every particular, had left off some of the curtains, or made them of some other color, or of something else than what God had commanded him, or had made hooks instead of rings, or made a less number of rings, &c., what would have been the result? The result would have been that God would have rejected the whole thing. So with the restoration of the daily sacrifice ; it must be a perfect restoration, according to the law, before God could accept it. That the daily sacrifice was thus restored in the thirty-second year of Artaxerxes, B. C. 434, at the dedication of the wall of Jerusalem, we shall now proceed to show. At the dedication of the wall, we are informed (chap. 13 : 1-3) that, " On that day they read in the book of Moses in the audience of the people ; and therein it was found written, that the Ammonite and Moabite should not come into the congregation of God forever ; because they met not the children of Israel with bread and water, but hired Balaam against them, that he should curse them ; howbeit our God turned the curse into a blessing. Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude." Now let it be observed that Nehemiah says, in the 4th and 5th verses, that " before this (that is, before the dedication of the wall and the reading of the book of Moses,) Eliashib the priest, having the oversight of the chamber of the house of our God, was allied unto Tobiah : " And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense and the vessels, and the tithes of the corn, the new wine and the oil, which was commanded to be given to the Levites, and the singers, and the porters and the offerings of the priests."

From the foregoing it is proved that Eliashib, the high priest, was allied unto Tobiah, the great enemy of God and the Jews, and that having possession of the temple of God, he caused it to be polluted by turning it into a storehouse for

Tobiah. It will be seen, also, by reading the 13th chapter, that the Jews, up to this time, were a mixed multitude of Ammonites, Moabites, and Ashdodites, for Nehemiah says, in the 23d verse:

"In those days also saw I Jews that had married wives of Ashdod, and Ammon, and of Moab; and their children spake half in the speech of Ashdod, and could not speak the Jews' language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and cut off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. * * And one of the sons of Joiada, the son of Eliashib, the high priest, was son-in-law to Sanballat, the Horonite: therefore I chased him from me."

Indeed, everything up to that time (the time of the dedication of the wall) was in a complete state of defilement. Not only were the *temple* and the *people* defiled and the former *forsaken*, but the defilement had extended even to the "*priesthood* and the *covenant* of the priesthood, and of the Levites;" for so Nehemiah declares in the 29th verse.

This, then, was the condition of things up to the dedication of the wall, in the thirty-second year of Artaxerxes, B. C. 434. But Nehemiah, having now *thoroughly cleansed* the temple, the people, the priesthood and the Levites, and having *fully* restored the daily sacrifice, and set everything in order according to the reading of the law, he ends his book as follows:

"Thus cleansed I them from all strangers, and appointed them the wards of the priests and the Levites, every one in his own business." "And for the wood offering, at times appointed, and for the first fruits. Remember me, O my God, for good."

Thus, the work of restoring the daily sacrifice was completed B. C. 434, which gives us the true starting point for the 2300 days. Nor can they be started any later, from the fact that the work of restoring the daily sacrifice was here completed. 965 years, the length of the "daily sacrifice," as we have seen, beginning in 434 B. C., would end A. D. 532, when, as we have seen, the "abomination of desolation" took its place, marking the beginning of the 1335 days. Therefore, the 2300 and 1335 day will end together, in 1867. In view of these facts, we exhort all to be ready. Come, brethren and sisters, awake, awake! and gird on thine armor anew! let us finish the conflict manfully, for such only will get into the kingdom when Jesus our Captain comes. To the sinner and backslider we say, "Flee, O flee to Christ without a moment's delay, that you may be saved in the day of his coming." Amen.

